

A Small Treatise of

BAPTISME

OR

DIPPING

WHEREIN

IS CLEARLY SHEWED THAT THE LORD
CHRIST Ordained Dipping for those only
that professe Repentance and
FAITH.

1. Proved by Scriptures.
2. By Arguments.
3. A Paralell betwixt Circumcision and Dipping.
4. An Answer to some objections by P. B.
Psalm 119. 130

BY

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Editor's Note: All words have been modernized, unless they were found in a verse of scripture or if they would have changed Barber's meaning, those and those only were left in the original. Several numbers were added in order to show where Barber moved to his next point or argument. For instance: His points or arguments would be numbered: 1, 3, 4, 5, etc.... or 2, 3, 5, 6.... Notice the 2 is missing in the first set of numbers. All I have done is added the number 2 in order to show where he picks up his next argument after his point 1. Also several subtitles have been placed in this version of his treatise. The only subtitles Barber used were those in his Objections and answers section. Notice also Barber's file is not numbered correctly in some places. For example: When answering objections the file jumps from objection 2 to objection 4. I did not renumber these objections, thus adding a three, because I wanted to keep the file closest to the original as possible.

THE PREFACE

To all that love the Lord Jesus Christ in sincerity, and His Appearing
Eph. 6. 24., Gal. 8.9.; Matt 24. 30., Rev. 7., 1 Cor. 9. 18., & 2. 11. 4.

Beloved Reader, it may seem strange that in these times when such abundance of knowledge of the Gospel is professed in the world, there should not with-standing be generally such ignorance, especially in and among those that profess themselves Ministers thereof, of that glorious principle, True Baptism or Dipping Eph. 4. 5. Instituted by the Lord Jesus Christ, which all that look for life and salvation by him ought to be partakers of, it being that only which was received by the Apostles and Primitive Churches, and for a long time, unavoidably kept and practiced by the ministry of the Gospel in the planting of the first Churches, & that the Lord should among some others, raise up me, a poor Tradesman, to divulge this glorious truth, to the worlds censuring, but first, inasmuch as the Lord, notwithstanding, my own unworthiness, hath in his Son accepted, and counted worthy to suffer for his Name; It being also by the Providence of God, so much in question at this time, we are therefore emboldened thereunto.

2. The Lords usual dealing, it being to bring mighty things to pass by weak means, as in Josh. 6. 3. 4. 5., 20.& 1.1. where the walls of Jericho fell down by the blasts of Rams horns: 1 Sam. 16. 11. Amos 7. 14. and Judg. 7. The Lord gave that great deliverance to *Gideon*, and 300 which he would not do to him with 32,000 verse 2. 7. and 1 Cor. 1. 27. 28. Choosing the foolish things of the world, to confound the wise, and weak things to confound the mighty, Jer. 49. 20. & 50. 44. And base things, and things despised hath God chosen, yea, and things which are not, to bring to naught things that are Zach. 4. 10. therefore looking only at the glory of God, and love to the Truth, for which being imprisoned 11 Months by means whereof, I being taken off my Calling, had the more opportunity to search the Scriptures daily, to see whether those things were so, not as they delivered them, but practiced by the Priests and Prelates of our times, for Paul delivered no such things, as by them is practiced in many particulars, as is clearly shown in the following discourse.

3. The reports of some, who notwithstanding, they never saw our faces, and so by discourse, try the Spirits, as *John* adviseth 1 John 4. 1. yet behind our backs, have reproached us, and so as Saint *Jude* saith, Speak evil of things

they know not, and as Jeremiah saith, speak a vision of their heart, and not from the mouth of the Lord Jer. 23. 16. 30, 31. 32. I am against the Prophecies saith the Lord, that steal my words everyone from his neighbor, I am against the Prophets, saith the Lord, that use their tongues, and say he saith, Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord.

4. Others affirming, there was no plain text of the Dipping of any Woman, by which they discover much ignorance of, or malice against the Truth, striving to uphold the Traditions of men, instead of the glorious Institutions of Jesus *Christ* for the word faith, Acts 8. 12. that when they believed *Philip* preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were dipped, both men and Women: and Acts 16. 14. 15. *Lidia* a seller of purple, with her household, being judged faithful, was Dipped. And Gal. 3. 28. Male and female one in Christ.

5. Considering the great burden this State and Kingdom lately lay under, chiefly by those that pretended to be the heads of the Church, as hath been manifestly proved by divers that were none of their Clergy, to their eternal fame in that most honorable high Court of Parliament.

6. Others that pretend to come nearer in witnessing against the Prelates, yet durst not *Moses*-like stand to it, Ex. 23. 32. who desired his own ruin, rather than the destruction of the people. But these seeing the wolf coming, hid themselves, or fled beyond the seas, not standing up in the gap to make up the hedge for the house of Israel, so as they might justly be compared to the Foxes of the Deserts, Ezek. 13. 4, 5. So that if the Lord should have sought for one to make up the hedge, and stand in the gap for the Land that it should not be destroyed, they were gone beyond the Seas, or hid themselves when. If ever the Kingdom stood in need; but herein they discovered themselves to be hirelings, and not true Shepherds, John 10. 12, 13. or as much as in them is, giving Christ the lie, who saith his Disciples shall be brought before Kings and Governors for his sake, whereas the fearful and unbelieving are set in the forefront of wicked ones, Rev. 21. 8. But the true Shepherd layeth down his life for his Flock, and *Nehemiah*, the 6. 11. being in danger, and persuaded by *Sanballet* to go into the Temple, saith, should such a man as I flee; and who is

he that being as I am, would go into the Temple to save his life, I will go in; then he perceived that God had not sent him, and Acts 4. 18, 19. 20. The Apostles being commanded silence by Authority, durst not obey, but answereth, whether it be right in the sight of God, to hearken to you more then unto God judge ye, for we cannot but speak the things we have seen and heard. And Matthew. 16. 25. 26. Christ saith whosoever will save his life, shall lose it; and he that shall lose his life for my sake, shall find it. Thus we see fulfilled in these days, for some forsaking the cause of Christ, have lost estates and lives, whereas others who have stood boldly to it, have saved both. And if Meroz with the Inhabitants thereof, was cursed with a bitter curse, Judges 5. 23. Because they came not forth to the help of the Lord; And *Paul* thought not good to take *Mark* with him, because he went not with them to the work, what may we think of those that run from it. And if by the Law a Soldier that leaves his Colors, is to dye the death. What may be thought of those that leaves their Countries, leaving the cause of Christ, thinking thereby to shun the cross: When if ever the Kingdom stood in need of help. But at this time, which is to be noted, the Lord raised up divers Gentlemen, Laymen, as they call them, to stand most boldly to the truth in respect of Church and Common-Wealth. And as *John* saith, Rev. 12. 11. loved not their lives unto the death. And Paul-like, Acts 21. 13. was not only ready to be bound, but to suffer for the Name of Christ.

Again, others who pretend to come nearest in that way in separating, yet hold the baptism they there received, though on no ground; for if they were truly baptized into that Church I conceive with submission to better judgments, they ought to continue and to separate for corruptions, as is clearly proved by *B. Hall*, in his Apology against the Brownists, shewing that either they must go forward to baptism, or come back again to the Bishops and Church.

7. Considering the great wrong done in putting out some Scripture as in the 14. Acts 23. where Election is left out, by which means people are kept from knowing, muchless enjoying their privilege purchased by the blood of Christ: the cancers thereof for so doing lying under the reproof, which the Lord speaks of in the 13. chapter of Ezekiel, Secondly some words left untranslated, as in the 28. of Matt. 19. where the word may as well be Dipping, as in Luke the 16. 29. And this is acknowledged by the Clergy in the book of Common Prayer, where the Minister is commanded to dip the child.

8. There being now a year of Jubilee such an Assembly as that most Honourable high Court of Parliament, whose ears God hath opened to hear what ever by any shall be spoken for Gods glory, and the good of this State, *Gamaliel*-like, Acts 5. 34. 35. weighing, and considering things, least otherwise they should be found fighters against God, therefore with *Esther*, 4. 16. desire to venture, if I perish, I perish: conceiving if some should not now speak, the stones of the street might cry; we having lately taken the Oath of Protestation, against Popery, and Popish innovation, enjoined upon all the Kingdom in general. And sprinkling of children being an invention of men, brought in near three hundred years after Christ; therefore in obedience to God, and love to our native Country, we desire to publish what truth the Lord betrusts us withal, hoping that God will effect his pleasure by this weak means, or make it a motive to stir up some of more ability, who will, as in *Nehemiah's* time, search the Register, and those that found not their Genealogy, were as polluted, put from the Priesthood, and as Christ commands, search the Scriptures, John 5. 39. and so return to his institutions.

9. The great cause we have to admire the goodness and love of God to this Nation, in King *Edward* the sixths days, for the great light that then broke forth; and they employing that talent, they received for Gods glory, yet now the light springing forth forth in such abundance, according to the Word of the Lord, Isaiah. 11. 9. we having received more talents, or a greater measure of knowledge, it cannot be but the Lord requires an answerable obedience, according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12. for he that had one talent was not blamed, because he did not employ two, but because he employed not that he had: so likewise, had he that received five been guilty of the same reproof, had he employed but one, Matth. 25. 15. to the 30. looking at the Camelion-like dispotion of the Ministers of late times, in King *Henry* the Eights days Papists, in King *Edward* the Six days Protestants, in Queen *Mary's* days Papists, in Queen *Elizabeth's* Protestants, when the Bishops were in power and authority, submit, fly their Countries, or hide their heads, now that by the Providence of God, they are in disgrace & in part down, oppose them with all their might, whereas the true Ministers of Christ were ever the same, not variable or changing, Eph. 4. 11. 12. 13. 14. which times and estate Government, looking only to God for direction from that great Prophet, the Lord Jesus Christ. Deut. 18. 15. Acts 3. 21. 22. 23. Heb. 1. 1 2 3. Rev. 5. 5.

Lastly, It's not unknown, that the faithful servants of God, who have endeavored most faithfulness, have often gone under reproaches and slanders, as *Elijah* was counted the troubler of *Israel*, 1 King, 18. 17. and Acts 17. 6. *Paul* and *Silas* was said to turn the world upside down. And Acts 24. 5. Paul was counted a pestilent fellow, a mover of Sedition amongst the Jews, and a Ring-leader of the Nazarites, insomuch that they were commanded not to preach in the Name of Christ, Acts 4. 18. but verse the 19, 20, they answered, Whether it be right in the sight of God, to speak to you more then unto God, judge ye, For we cannot but speak the things which we have seen and heard, from whence we may observe the ministers of Christ could never have their mouths stopped by men, no not the magistrate, much less the Prelates.

In like manner lately, those that profess and practice the dipping of Jesus Christ, instituted in the Gospel, are called and reproached with the name of Anabaptists, although our practice be no other then what was instituted by Christ himself, withal desiring, if there be any that from the Word of God, can shew that we walk in a false way, or error in denying the dipping of infants, that they would do it, for we profess our selves such as desire the glory of God, and eternal life after death, being confident that our desire or endeavors cannot bring us thither, but only Christ, Heb. 10. 14. Col. 1. 14. in whom we have Redemption through his blood, and verse 19. & 23. withal walking in that only way which leadeth thereunto, by him prescribed in his Word, John. 14. 6. & 10. 1. Acts 5. 32. Heb. 5. 9. And being made perfect, he became the Author of of eternal salvation to all that obey him, and Thess. 2. 1. 7. 8. when the Lord Jesus Christ shall be revealed from heaven, with his mighty Angels, in flaming fire, rendering vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, desiring therefore that these Scriptures may be well weighed, & considered of all those that fear God, to the end we may be reformed, if we err in our judgments by misunderstanding the Scriptures, and so be brought to acknowledge the Truth, which we shall willingly embrace, if not, though we walk in the way called heresy, as *Paul* did. Acts 24. 14. yet so worship we the God of our Fathers, and at the great day, Every man must give account for himself. Rom. 14. 10. and Matt. 15. 15. Christ saith, Every plant which my heavenly Father hath not planted, shall be rooted up, mean time all is to grow together, though not in the Church, yet in the world, which is the field,

expounded by Christ himself. Matt. 13. 38.

Again, knowing that God is the same, Mal. 3. 6. Secondly Christ is the same, Heb. 13. 8. having given laws, to which none are to add or diminish. Thirdly his Ministry the same, 1 Cor. 12. 27. 28. Eph. 4. 11, 12, 13. Therefore as we desire to give to Caesar the things that are Caesars, so to God the things that are his, Mat. 22. 21. He being the Father of Spirits, and so the only Author of spiritual worship, Jo. 4. 24. Heb. 12. 9. Fourthly the Promises to Believers the same Jer. 31. 3. Matt. 28. 20. Rom. 8. 29. 30. 1 Pet. 1. 2. Therefore the Administration the same, so long as there remains any of the members of Christ to be gathered on the earth, Rev. 22. 18. And if the Queen of *Sheba* hearing of the fame of *Solomon*, which when she saw, there was no more spirit left in her, 1 Kings 10. 1, 2, 3, 4, 5. how much more are we to admire and rest satisfied to see the fullness of Christ, and the order left in the Gospel. Matt. 12. 42. Luke 11. 31. Col. 1. 19.

By Edward Barber, *Citizen, and Merchant-Taylor of London; late Prisoner, for denying the sprinkling of Infants, and requiring tithes now under the Gospel to be God's Ordinance.*

A small Treatise of DIPPING;

Wherein is clearly shown, that the Lord *Christ* ordained Dipping for those only that profess *Faith* and *Repentance*;

- I. Proved by Scriptures, from the Commission of Christ, and practice of the Apostles, and Primitive Churches.
- II. By arguments, with Answers to some objections, Psal. 119. 130. The entrance of thy word giveth light, It giveth understanding unto the simple.
- III. Also a parallel betwixt Circumcision and Dipping, Matt. 15. 8, 9.
- IV. An Answer to some Objections by D. B.

I. Proved by Scriptures.

This people draweth nigh me with their mouth, and honoreth me with their lips, but their heart is far from me; But in vain they do worship me, teaching for Doctrines the Commandments of men.

THE Lord Jesus Christ in that great Chapter of the Holy Gospel, Matt. 28. 18. 19. 20. having received all power in Heaven and Earth, saith,

Go, and make Disciples, all Nations, dipping 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. And lo I am with you alway, even to the end of the world.

And Mark 16. 15. he saith;

Go ye into all the world, and preach the Gospel to every creature, he that shall believe and be dipped, shall be saved: but he that will not believe shall be damned.

Likewise Luke the 24. 47. he saith:

And thus it behoveth Christ to suffer, and to rise again the third day, and that repentance and remission of sins should be preached in his Name, among all Nations, beginning at Jerusalem, now ye are witnesses of these things.

Thus it is clear, that the Lord Christ commanded his Apostles, and servants of the Gospel, first of all to teach, and thereby to gather Disciples: And afterward to dip those that were taught and instructed in the mysteries of the Gospel, upon the manifestation of their faith: which practice ought to continue to the end of the world, Matt. 28. 20. Eph. 4. 5. Heb. 13. 8.

Secondly, that the Apostles, according to this Commission of Christ did always practice, Acts 2. 36, 37, 38. *Peter* lift up his voice, and said to the *Jews*, Let all the house of Israel know for a certainty, that God hath made this Jesus, whom you have Crucified, both Lord, and Christ; now when they heard this, they were pricked in their hearts, and said unto *Peter*, and the rest of the Apostles, men and brethren, what shall we do; Then *Peter* said unto them, Repent and be dipped, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Spirit, for 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; And with many other words, did he testify and exhort them, saying, save your selves from this untoward generation, Then they that gladly received his Word, were dipped; And the same day were added unto them about three thousand souls, and they continued in the Apostles Doctrine, and fellowship, and in breaking of bread, and Prayers.

Again, Acts 8. 5. 6. 12. 37. 38. Then *Phillip* went down to the City of Samaria, and preached Christ there; and the people with one accord gave heed unto those things which *Phillip* spoke, hearing and seeing the miracles that he did.

And when they believed, *Phillip* preaching the the things concerning the kingdom of God, and the Name of Jesus Christ, they were dipped both men and women; again *Phillip* said to the *Eunuch*, If thou believest with all thine heart, thou mayest; And he answered, and said, I believe that Jesus Christ is the Son of God, and he commanded the Chariot to stand still, and they went down both into the water, both *Phillip* and the *Eunuch*, and he dipped him.

Again it is evident, Acts 10. 44. to the 48. that those only, that received the holy Spirit by Preaching the Word, were dipped, in these words, while *Peter* yet spake these words the holy Spirit fell on all them that heard the Word, and they of the Circumcision, which believed, were astonished as many as came with *Peter*, because that on the Gentiles also was poured out the gift of the

holy Spirit, for they heard them speak with tongues, and magnified God, Then answered Peter, can any man forbid water, that these should not be dipped, which have received the holy Spirit as well as we, And he commanded them to be dipped in the Name of the Lord.

Again, Acts 16. 14. A certain woman named Lidia, a seller of Purple, of the City of *Thyatira*, which worshiped God, heard us, whose heart the Lord opened, that she attended to the things that were spoken by *Paul*, And when she was dipped, and her household, she besought us saying, If you have judged me to be faithful to the Lord, come into my house, and abide there, and she constrained us; and verse 30. 31. 32. The Jailer said, Sirs, what must I do to be saved and they said, believe in the Lord Jesus Christ, and thou shalt be saved, and thine household; and they spake unto him the word of the Lord, and to all that were in his house, And he took them the same hour of the night, and washed their stripes, and was dipped, he and all his straightway, and when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his household; and Acts 18. 8. the chief Ruler of the Synagogue, *Crispus* believed on the Lord, with all his house, and many of the *Corinthians* hearing, believed and were dipped.

Thus it is clear, that the Institutions of Christ, as also the practice of the Apostles, concerning *Dipping*, was only to administer it upon such, and such only as did manifest faith and Repentance, desiring it, and this is clear in the Apostles words, Heb. 6. 1. 2. where the right order of the principles is laid down; saying, leaving the Principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of *Dippings*, and of laying on of hands, and of resurrection of the dead, and of eternal Judgments, &c.[1] Thus you see it proved by Scripture.

II. By Arguments, with Answers to some objections.

Now it follows to be proved by arguments grounded on Scripture, that the Lord Jesus Christ, who is Lord of all administrations, being the Priest, Prophet and King of his Church, in that great Commission of his, Matt. 28. 19. hath not appointed one *Dipping* for Jews, another for Gentiles one for men, another for women; one for old, another for young; one for the primitive times, another for present and future; one upon manifestation of repentance and faith professed, another upon doing it by God-fathers and

God-mothers, much less having right thereunto by the faith of their parents, for Habak. 2. 4. *The just shall^[2] live by his faith*: therefore not the faith of others; For as there is one Body, one Spirit, and believers called in one hope of calling, one Lord, one Faith: so also one dipping, which was to be administered only on those that were made Disciples by teaching, and not on those who had it professed by others, which Christ commanded not, Matt. 28. 19. Therefore Infants by express prohibition are excluded, as is clear in the^[3] following discourse: wherefore from that which hath been spoken, we argue thus:

1. They only are to be dipped that are made Disciples by teaching, Matt. 28. 19.

Infants cannot be made Disciples by teaching, therefore Infants are not to be dipped.

2. Again, Every precept affirmative, containeth under it a negative. To make Disciples and dip them, is the affirmative contained under it, dip not those that are not made Disciple, by teaching.

3. Again, if the command of Christ our Saviour for making disciples by teaching before they are dipped, be Evangelical and perpetual, as all the Precepts of the Gospel are, then it ought to be performed and observed in the Church of Christ for ever.

The Major Position is true, Isai. 9. 7. of the increase of his government and peace there shall be no end upon the Throne of *David*, and upon his Kingdom, to order and establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this. And Matt. 28. 18. 19. 20. All power is given to me in heaven and in earth; Go ye therefore and teach all Nations, dipping 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. And lo, I am with you always, even to the end of the world.

Therefore persons upon the manifestation of Repentance and faith, only are to be dipped.

4. None but those that do express that inward Baptism. Matt. 3. 11. Acts 10. 47. 48. are to be dipped.

Infants cannot express that inward Baptism, therefore infants ought not to be

dipped.

5. Whatsoever was written afore time was written for our learning, Rom. 15. 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Infants dipping was never written aforetime: Therefore infants dipping is not for our learning.

6. We are commanded to stand in the way, and ask for the old paths, which is the good way, and walk therein, and we shall find rest unto our souls, Jer. 6. 16.

The old and good way under the Gospel, is the Institutions of Jesus Christ. This is that *Moses* that said unto the^[4] Children of Israel, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear: And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

But the dipping believers is that good old way of Christ, and infants is not: Ergo.

Again, the Lord complained, Judg. 5. 6. his people walked in by-paths, that are of their own invention, and not of his appointment. From whence we reason thus:

They which walk in a way, or set up an invention which God hath not commanded, walk in a by-path.

But the dipping of infants God hath not commanded:

Therefore the dipping of infants is a by-path.

1. Again, if there be conditions required of all those that are dipped, and none are to be dipped before the performance of these conditions; then are not infants to be dipped.

The first is true, Acts 2. 38. Then Peter said unto them, Repent and be dipped every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Spirit. And verse the 44. And all that believed were together, and had all things common. And Acts 8. 37. *Philip* said to the Eunuch, If thou believest with all thine heart, thou mayest. And Luke 3. 7. 8. *John* saith to the multitude that came forth to be dipped of him:

O generation of Vipers! Who hath fore-warned you to fly from the wrath to come; bring forth therefore fruit meet for repentance: and begin not to say within your selves, We have *Abraham* to our Father: For I say, that God is able of these stones to raise up children to *Abraham*.

Thus that repentance and faith is required before dipping, is clear not only by Scripture, but also acknowledged in the Catechism of the Primer set forth by authority; where it is^[5] manifested, though by others; contrary to these Scriptures, Hab. 2. 4. Rom. 1. 17. Heb. 10. 38.

The second cannot be denied, seeing infants have not the use of these faculties for the performance of repentance and faith: therefore infants are not to be dipped.

This is proved thus: They only are to be dipped in whom repentance and faith is manifested by hearing the Word preached.

But in persons of years only is repentance and faith wrought by hearing the Word preached (the reason is) persons of years have ears to hear, and faith cometh by hearing, and hearing by the Word of God, Rom. 10. 17. and Acts 11. 14. who shall tell thee words whereby thou and all thy house shall be saved. And James 2. 17. faith without works is dead yea no faith at all.

Therefore persons of years are only to be dipped.

2. Again thus: If the new Testament be as plain and perspicuous as the old; and Christ the Mediator of the new Testament, as faithful as *Moses* the Mediator of the old Testament. Then the persons to be dipped, and the conditions of dipping, and the time when, are as clear and faithfully described in the institutions of dipping, as the persons condition and time of circumcision.

But for infants dipping there is no express description of the persons, condition, time; whereas true dipping, which is that one dipping, Eph. 4. 5. which is the dipping of repentance for remission of sins, Mark. 1. 4. it is most evidently and faithfully set down for persons, condition and time, viz. Persons confessing their sins, Matt. 3. 6. whereas persons unrepentant are put by, Luke 7. 29. 30. And all the people that heard him justified God, being dipped with the dipping of John; but the Pharisees and Lawyers rejected the counsel of God against themselves being not dipped of him.

Persons believing, Acts 8. 12. 13. 36. 38. Persons penitent. Acts 2. 38.

Persons that received him, and are made Disciples by teaching, Matt. 28. 19. John 4. 41. 42. Persons born again, not of corruptible seed nor by the will of man, but of God, John 1. 12. 13. 1 Pet. 1. 23. begotten by the word of truth, James 1. 18.

Thus for true dipping there is a certain time appointed, as was for Circumcision, Acts 8. 37. yea commanded, Acts 10. 48. And he commanded them to be dipped in the Name of the Lord. And 22. 16. And now why tarriest thou so long? arise and be dipped, and wash away thy sins, calling on the Name of the Lord: therefore such persons only are to be dipped, who are thus particular described, wherein the new Testament is as clear as the Old; and Christ the Mediator of the new Testament, as faithful as *Moses* the Mediator of the Old. So it appears what subjects are to be dipped, whereas if otherwise, then is not the New as clear as the Old, nor Christ as faithful as *Moses*; which to say, is blasphemy.

3. Again, if the Lord doth make his Covenant of the new Testament with those only which know him by faith, which at the hearing of faith preached, do apprehend and apply the promises contained in the Covenant, and not to any by virtue of fleshly generation, though the natural children of *Abraham*.

Then not any by virtue of fleshly generation, are under the Covenant, though the natural children of *Abraham*.

(1.) The first is proved, Heb. 8. 10. 11. For this is the covenant I will make with the house of Israel: After those days saith the Lord I will put my Laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbour, And every man his brother saying, Know the Lord: for all shall know me from the least to the greatest, Isai. 59. 21. John 1. 11. 12. Eph. 1. 13. Rom. 3. 16. 21. 22. Gal. 3. 26.

(2.) The second is proved, Rom. 2. 28. Matt 3. 9. John. 8. 39. Rom. 9. 8. For he is not a Jew that is one outwardly, neither is that circumcision, that is outward, &c. Therefore none by virtue of fleshly generation, though the natural children of *Abraham*, are under the covenant.

4. Again, if the covenant which the Lord made with *Abraham* and his seed under the Gospel, concerning life and salvation through Christ, is meant his spiritual seed, and not his natural, then *Abraham's* spiritual seed under the Gospel, are under the covenant of life and salvation and not his natural.

(1.) The first is true, Rom. 4. 11. 12. 13. 16. Gal. 3. 7. 9. 22. 23. 29. Know ye therefore that they which are of faith, the same are of the children of *Abraham*?

(2.) And the second is proved, Matt 3. 9. Rom. 9. 7. 8. Gal. 3. 22. And think not to say within your selves, we have *Abraham* to our father; for I say unto you, that God is able of these stones to raise up children unto *Abraham*.

Therefore the covenant which God made with *Abraham* and his seed under the Gospel, concerning life and salvation, was with his spiritual seed, not his natural.

From hence we reason thus: They only are to be dipped, and received into the Church of God, to whom the covenant doth appertain.

But the covenant doth appertain to the spiritual children of *Abraham*, not the natural.

Therefore the spiritual children of *Abraham* are to be dipped, and his natural are not, till they become spiritual.

From whence we reason thus again:

If the natural children of *Abraham* are not to be received into the covenant of the new Testament, by virtue of the covenant made unto *Abraham* the father of the faithful, and no believing Gentile hath the like promise, title, or privilege to his natural children, as *Abraham* had to his, then no believing Gentile by virtue of the covenant made to *Abraham*, hath that privilege of the admittance of his natural children into the covenant of the new Testament by dipping.

But the first is true, Luke 3. 8. Rom. 9. 6. 8. And 4. 13. 16. Now seeing the promise is of the faith, that is, upon the condition of faith, John 1. 12. Acts 8. 37. Rom. 10. 9. 10. Luke 7. 29. 30. Which faith, is a living and working faith, not dead 2. James 17. 18. 21. 22. 23. Without which Condition, none are to be admitted into the Covenant of the Gospel, though the natural children of *Abraham*, Matt. 3. 7. 8, 9, 10. Acts 2. 37. 38. 41. And no believing Gentile, though never so holy, have not that honor, or dignity, as *Abraham* had, to be the father of the Faithful, yea of all that believe, Gen. 12. Gal. 3. 3. 8. Whether Jews or Gentiles; But hath this honor, or dignity only to be Christs, to be the Children of *Abraham* by faith Gal. 3. 7. 26. So that this Covenant standeth between GOD and man, manifested by holy Writ is; That as there is

but one Lord; one Faith; and one Dipping: Eph. 4. 5. which is the Dipping of Repentance for the Remission of sins, Mark 1. 4. so there is but one way or entrance into the Covenant under the Gospel, so as the Father, to wit an Infidel, after Conversion is admitted and received a Member into the Church of Christ upon the manifestation of his faith and repentance by Dipping; even so his natural children, those begotten after the Parents Conversion and admittance into the Church must come in the same way as the Parent did, or else he cannot see the Kingdom of God, John 3. 3. Mark 1. 4. Except he die in Infancy, or a larger mercy be shown of God, than is revealed to us in his Word, Therefore we conclude thus with Deut. 29. 29. secret things belong to the Lord our God, But revealed to us, and to our children for ever, And say with *Paul*, Rom. 11. 33. Oh the depth of Riches, both of the wisdom and Knowledge of God, how unsearchable are his Judgments, and his ways past finding out.

But for his revealed will, Christ saith John 15. 15. That he declared all things which he heard of his Father, but he never declared Dipping of Infants, but forbid it as is proved from the negative part of the Commission, Therefore he never heard it of his Father. And the Apostle *Paul*, Acts 20. 27. saith, That he had declared the whole counsel of God; But he never revealed the Dipping of Infants; Therefore the dipping of Infants is none of the counsel of God, And therefore as the Jews were brought by Ceremonies, to know *Christ*, so let Christians learn to know first, as the Lord saith, Isai. 53. 11. By his knowledge shall my Righteous servant justify many, And Jer. 31. 34. all shall know me, from the least to the greatest, and Phillip. 3. 3. we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Quest. 5. But what is the true ordinance, of the dipping of Christ, and wherein doth it differ from children's Dipping, which is the best way to shew the truth; and what benefit doth Believers receive by it.

Answ. That Dipping whereof we speak, is Dipping, burying, or plunging a Believer in Water, he desiring of this Ordinance of an Apostle, Prophet or Evangelist, To whom *Christ* by his Church, hath committed the Administration, In the Name of the Father, and of the Son, and of the holy Spirit, Matt. 28. 19. 20. in which definition, you may observe these two parts.

1. The matter, and that is a true subject of a Believer, confessing sins, and

faith, desiring the ordinance.

2. Water the Element, and so you have the matter, for the true form, which is:

First, Christs power, putting life into the Ordinance, in his own Institution, delivered in these words, to the Apostles, go ye;

Thirdly, the right verbal form of words, in the Name of the Father, and of the Son, and of the holy Spirit.

Fourthly, consider the ends, the Lord aimeth at, in giving this ordinance of dipping to the Apostles, and so to the Church.

First, he will have them all conformable to himself, Rom. 8. 29. Matt. 10. 13. Mark. 1. 9. Luke 3. 21. for before that he went about the work of God, he went to *John*, to be dipped of him, so before we take on us, to make public profession of Christ, or any part of the Gospel, much more to preach, we must be Dipped; and so put on the right profession of the Gospel, Gal. 3. 27. for as many of you, as have been dipped into *Christ*, have put on *Christ*.

Secondly, God doth by this holy ordinance, assure, and manifest, that he hath washed us from all our sins, by the blood of Jesus Christ, Acts 22. 16. And doth truly and visibly receive us into the Covenant of grace, whereby we are partaker of all the Promises, therein contained, that do concern the planting us in Christ, or forgiveness of sins, and^[6] receptation of persons, both that we being fatherless, by nature, God will be a Father to us; for ye are all the Children of God, by faith in Jesus Christ.

Again, we are lost in *Adam*, therefore we are washed in the Name of the Son, for he hath redeemed us, that we might receive the Adoption of sons, and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father, who of God is made into us wisdom, righteousness, sanctification, and Redemption. 1 Cor. 1. 30.

Thirdly, we are unable, to will, or to do any thing that is good, And therefore we have the holy Spirit to begin all in and perfect all for us, and to work all our works, in us, Isai. 26. 12. Lord thou wilt ordain peace for us, for thou also hast wrought all our works, in us; And Rom. 8. 26. Likewise the Spirit also helpeth our Infirmities, And Col. 1. 29. whereunto I labour, striving according to his working, which worketh in me mightily, And Phil. 2. 13. It is God which worketh in you, both to will and to do all his good pleasure.

Fourthly, Hereby the Believer, that was by nature afar off, a Foreigner, and

Stranger, is by the blood of Christ made nigh. Eph. 2. 12. 13. 14. And is by this Ordinance of Dipping, in union with the whole body of God upon earth. 1 Cor. 12. 13. And may challenge a right in the privileges of the Gospel, in any place wheresoever, he cometh into the Communion of the Saints, Acts. 9. 26, 27, 28.

Fifthly, this is Christs Livery, by which Christians are known from all other, and the Church from the world. Gal. 3. 27.

Sixthly, if at any time any should ask us, who requireth us to walk in such a holy fellowship, and communion, we are enabled to it by Christ, and so assured of Countenance in it, by the Lords Supper, for he that saith he is in Christ, and hath fellowship with him, ought himself so to walk, even as he hath walked. John 1. 2. 6.

Seventhly, That the person thus dipped, is first visibly sealed, to the day of Redemption, *Secondly*, he hath truly a right to Communion, as being dipped into that one body, whereof Christ is head, 1 Cor. 12. 13. *Thirdly*, that he is mortified, Rom. 6. 4. crucified, dead and buried, and risen again with Christ, Gal. 3. 2. 3, 4, 5.

Eighthly, that the Believer, may in that day roll away all the reproach of Egypt, or Antichristianism, renouncing the mark of the beast in our right hands, by holding, or fighting for him, or in our forehead, Revel. 13. 16. by dipping of Infants, that false Constitution of Rome to beget grace, thus it is clear; who is the true subjects of Dipping, And who are not.

Now the Lord Jesus came not till the fullness of time, Gal. 4. 5. and when he was come, never undertook any Administration, though he were heir of all things, Heb. 1. 3. but in an orderly way, as hath been shewed, nor will he contract marriage with any, though the husband of all his Church and members, Hosea 2. 19. I will bethroth them unto me in Righteousness, And in Judgment, and in loving kindness, And in mercy, yet not with any that are so young, and under age, Gal. 4. 1. 2. 3. that they are not sensible of the want of Christ, or any benefit they receive by him, or what contract they make with him; In short, all those holy ends that God aimed at in true dipping, are wholly made void, and of no effect in the dipping of Infants, which the Lord Christ commanded not, Jer. 7. 31. Rev. 22. 18. Matt. 28. 19, 20. nor came into his heart; And cursed is he, that shall add to the Word of the Lord, Deut, 4. 2. & 12. 31. Prov. 30. 6. If any man shall add to these things, God shall add to

him the Plagues that are written in this book, and therefore that every one would be encouraged to bring out their Talent, and not to hide it in a napkin, to the overthrowing of all the inventions of the man of sin, Psal. 137. 8, 9.

Objection 1.

NOW follow certain answers to divers objections; As First Matt. 19. 13. 14. In which it is clear, children were brought to Christ, therefore he dipped them, or it was their right, say they.

Answer.

Answ. 1. It doth not follow, that because *Christ* received, and blessed them, that therefore he dipped them, for he dipped none at all, John. 4. 2. but his Disciples.

2. Secondly, this place is put in, to be read at the sprinkling of children; for the whore hath sweet words, as soft as oil, and with these fair speeches, she maketh the nations yield to her. Pro. 7. 21. but the simple only believeth her, Pro. 9. 16. 17. For this place, as all may see; makes nothing at all for sprinkling of children.

3. Thirdly, if they were infants of Eight days old (as Circumcision was Administered) And that their parents were Jews, they might not be dipped, before nor after the Eighth day, and then their Mother would lie in, and be very unfit to go abroad, much less to carry out their children, If they were not of the Jews, but Gentiles, then had they no right, they knowing not God, And their Children not born of believing parents. Acts 2. 30. Gen. 17. 9. 10. 11.

4. Fourthly, we must not think so meanly of the servants of Christ, or think his Disciples so untaught, that if Christ had instituted the dipping of infants; and so had practiced the same, that they would forbid, or keep any away from Christs Ordinance, But rather, of all others, observe all things, as *Christ* commanded them, to the end of the World, Matt. 28. 20.

5. In both these places, there is not one word spoken of Concerning Dipping in many Chapters before and after, and therefore they came not for Dipping unto Christ he never did it to any, having greater works to do; to writ, the more Noble work of preaching; and working miracles, as he thought good for to confirm his doctrine for the general good, in all places, where he came.

The spirit of the Lord is upon me, because he hath Anointed^[7] me to preach the Gospel to the poor, he hath sent me to heal the brokenhearted; To preach

deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised, to preach the Acceptable year of the Lord, Acts. 10. 37. 38.

6. If the dipping of infants, be God's Ordinance, Christ was not so faithful, over his House a son as *Moses* a servant was; For *Moses* made, and set out all things, according to the pattern, Heb. 8. 5. but if Christ received any pattern for dipping infants, he hath left no rule for it, by precept, or example.

And for those that do it from Circumcision, they set the Lord Jesus, and the Apostles to school to *Moses*, to learn of him in the Law, to teach the Gospel, but we have not so learned *Christ*, as to think his care, and faithfulness less than *Moses*; and therefore he had no such command of God, as to institute Dipping of infants, for if he had, he might have said to those that brought them; have they been dipped, and all the rest of your children, at home, look to it; and for time to come, see that you pass not the Eighth day, for you know, Circumcision was not to be omitted; Remember how angry God was with that good servant of his, *Moses*, Ex. 4. 25. but here is not a word for any such end; And therefore, no ordinance of God; for the truth is, there is nothing in these places for dipping believers; which is God's Ordinance, much less for the dipping of infants, which he commanded not; neither came into his heart, Jer. 7. 31.

Answer.

But for Answer to this, Christ would shew his mercy to all, both Jew, and Gentile, Acts. 13. 48. for there is no difference, Col. 3. 11. But the fame of Christ, being spread abroad, as he was famous in all places; Insomuch, they thought them happy that could but see him, Luke 1. 9. 6. and those that could but touch the hem of his garment, were healed of whatsoever disease they had, Matt. 4. 23. Luke 6. 17 18, 19 hence it came to pass, they came thronging in upon Christ, And brought their Children, for it is natural for Parents to desire the good of their Children, as well as their own, Matt. 15. 25, 26. where the Woman of Canaan came to Christ, in the behalf of her daughter; crying, Lord help me.

Secondly, Christ by embracing, and blessing them, doth shew himself to be Saviour of Jew, and Gentile, young, and old; for there is no other Saviour, and so that he receiveth none upon decent; but though he be poor, and have no money, yea, nor money worth, yet he will give them milk, and wine,

without money, and without price. Isai. 55. 1. 2.

Thirdly, to teach his Disciples, humility, and self-denial, for he that is not a little child, in lowliness, love, humility, and self-denial, he shall not inherit the kingdom of God, Matt. 18. 3. Mark. 10. 13. 14. 15.

Objection 2.

Objection. But the promise is made to the faithful, and their seed, for Acts, 2. 38, 39. Peter saith, the Promise is made to you and to your children, and to all that are afar off, even so many as the Lord our God shall call.

Answer.

Answ. In these words, is not so much as any shew of truth, for Dipping of infants, for the words are part of an Exhortation, of encouraging these Converts, pricked at the heart, vers. 37. for they cried out, what they should do to be saved, the Apostle answers.

First, Repent and be dipped, every one of you, for the remission of sins.

Then comes with this encouragement, for the promise is made to you, and to your children, And to all that are afar off, even as many as the Lord our God shall call, that is not to you Jews only, but to the Gentiles also, to so many as the Lord our God shall call of them, and so it answers to a case of conscience, that they might bring, being sensible of their own unworthiness, in crucifying CHRIST.

Secondly this answers; that the promise is made to them; And not only to them present; But to their posterity, yea, and to all that are called, though never so far off, the Lord calling them, as he hath done you, they may come in by faith, for a part in Christ, as well as *Abraham* your Father, or you his children, or the children after you, But what is this to the dipping of Infants: for children, in this place, and many other the like, is not meant, infants of seven, or eight days old, that is pleaded to be dipped, But the linially descended sons of *Abraham*, Acts. 13. 26. Rom. 9. 27. loins, men and women, of age, full grown, for the Converts did not scruple the dipping of their Infants, they knew not that they should be dipped themselves, until Peter tells them of it; And exhorts them to it; thus you see plainly, this makes nothing for dipping of Infants.

Objection 4.

But children are holy, and therefore may be Dipped. 1 Cor. 7. 14.

Answer.

The scope of the former part of the Chapter, is to answer cases of Conscience, put, or sent by some of the members of the Church to the Apostle, being absent from them at Philippi.

1. Whether it was lawful for them to marry, verse, 1. 3.
2. About the lawful use of liberty, in their marriage estate, vers. 3. 4. 5.
3. If they being married, the one being a Heathen, whether they might continue, to dwell together or no, And not as in *Ezra's* time, put away their wives. Ezra. 10. 3, 4, 5, 6. Where they were to put away their strange wives, that were not of the seed of Israel, and herein is the case of the children being holy, where the Apostle answers;

1. Negatively, they may not part, though one be an unbeliever, and that for these reasons.

2. *First* he, or she that believeth not, is sanctified, as a clean vessel, by the blessing of God, for the lawful use one of another, in that honorable Estate of Marriage. Heb. 13. 4. else were your children unclean, that is Bastards, but now are they holy, that is, born in lawful marriage, Deut. 23. 2. That holy Ordinance of God, instituted by him in Paradise for our first parents, in the estate of innocency before the fall, and graced by our Lord Christ, himself, to shew that he was by a woman in that estate, Matt. 22. 23. Acts 4. 27. as also by his holy presence, and first miracles that he wrought, John 2. 1. to the 7. but before thou pass, 1 Cor. 7. 14. consider that if the words be truly translated, the unbelieving parent and the child hath all one holiness, or sanctification, and so rendered in the Latin, and would be so in the English, were it not to blind the Reader.

3. *Thirdly*, Christ is pleased to set out the mystical sweet, and heavenly union and communion betwixt him and his Church by this holy Communion; for this cause should a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh; this is a great misery, but I speak concerning Christ and his Church, Eph. 5. 31, 32.

4. *Fourthly*, true holiness floweth from faith in Christ, and not by generation

of holy parents, but by regeneration wrought by the Spirit of God, John, 1. 12. 13. and 3. 3. 5.

5. *Fifthly*, God doth not make promise to any faithful man and woman, and their seed now under the Gospel, Psal. 89. 27. 28 but to the Lord Jesus Christ and his seed, that everlasting father of the faithful; Isai. 9. 6, 7. and 59. 21. Gal. 3. 29.

6. If you say the promise was made to *Abraham* and his seed,^[8] viz. to his natural seed, then it was to give them the Land of Canaan; but if to the spiritual seed, as it was to Christ, Gal. 3. 16. then the Land of Canaan, was the type, and eternal by Christ, and faith in the new Covenant, is the truth, but you must prove this promise made to a woman; also if it help any thing by this conclusion, so that if but one be a believer of the parents, and that be the woman, it must hold that the children be holy by the promise made to her, and by her faith.

Objection 5.

Oject. 5. Children are of the Kingdom of God, and therefore have right to all the Ordinances of God, and so to Dipping, Mark 10. 14. Matt. 19. 14.

Answer.

Answer. Whereas it is objected, children be of the Kingdom of God, and have right to all the Ordinances, and so to Dipping. This consequence necessarily follows, that they have right also to the Lords Supper as well as Dipping, seeing, right to all.

The Argument is grounded, because they are of the Kingdom of God, and that Christ saith it; which being true, as they would bear us in hand, that Christ would have them to receive Dipping. We desire that to be shewn, where, or when Christ dipped any, or commanded it to be done by any other; at else that they would appoint Godfathers and Godmothers, as they call them, to eat the Supper, as well as to profess repentance, and faith, and desire Dipping for them, to the Law, and to the testimony; if they speak not according to this word, it is because there is no light in them, and Jer. 23. 30. to the 40. The Lord will bring an everlasting reproach upon the Prophets, which cry, the burden of the Lord, when the Lord hath not sent them, but Prophecy false dreams, and cause his people to err by their lies, and by their lightness, yet he sent them not.

Objection 6.

Object. 6. But the main Objection, children were circumcised under the Law, therefore under the Gospel they ought to be Dipped.

Answer.

Answer. Is it a sufficient reason, because *Abraham*, at the, command of God, under the Law, circumcised his males, Gen. 17. 11. and you shall circumcise the flesh of your foreskin and it shall be a token of the covenant betwixt me and you.

Therefore we must dip infants under the Gospel, which Christ commanded not, as is before proved, neither came into his heart to imagine, Jer. 7. 31.

Secondly, why might not *Jeroboam* better build an Altar at Bethel, 1 Kings 12. 28. 32. 33. seeing God commanded *Jacob*, Gen. 35. 1, to do it; but *Jacob* built the Altar, according to the command of God, verse 7. and was approved of God for it; and *Jeroboam* offered upon the Altar, which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart, and had this memorial, that he made Israel to sin.

Again, it is alleged that *Abraham's* children were circumcised, because they were under the covenant so that the word '*because*' seems to be the reason that the children were circumcised, because, they were under the covenant, or because they were *Abraham's* seed which I deny, my reason is;

First, if they were circumcised, because they were under the covenant; then only *Isaac* was to be circumcised, because he only was under the covenant, as is clear, Gen. 17. 19. my covenant will I establish with him for an everlasting covenant. Now *Ishmael* and the sons of *Keturah*, were the sons of *Abraham*, yet were they not under the covenant.

Secondly, whereas some seems to give the reason, because they were *Abraham's* seed, then the pupils, or servants which were born in the house, or bought for money were not to be circumcised. But the pupils and servants that were born in the house, or bought with money, were circumcised as well as *Abraham's* children, born of his body. Therefore they were not circumcised because they were *Abraham's* seed.

Thirdly, if they were circumcised, because they were under the covenant, then all these children and servants were under the covenant, and so should have had right to the inheritance of the Land of Canaan, as well as *Isaac*, and

so should have kept Circumcision in their posterities for ever; which thing was not done by any but *Isaac's* posterity.

But now to give a Reason why Circumcision was administered; was because God commanded it, his command giving a being to all his Ordinances: from whence it is clear; that as *Abraham*, the father of them that should believe, at the command of God, circumcised himself, and all his males in his house, because it was God's Commandment.

Even so the faithful, the children of Abraham ought to dip those, and those only that profess repentance, and faith at the command of Jesus Christ; and that because Christ hath commanded it, Matt. 28. 19, 20. But the first is true, therefore the second.

And to speak the truth, infants are not dipped, because the males of *Abraham* were circumcised, Gen. 17. or because children were brought to Christ, Matt. 19. nor because the promise is made to Believers and their children, 2 Acts. Nor because Children are holy, 1 Cor. 7. 14. Nor because they were all Dipped, unto *Moses* in the Cloud, and in the Sea, 1 Cor. 10. 2. Or because God, or his Son *Christ*, who is faithful, as a Son, ever commanded it; or that the Scriptures approved it, or will admit of any such thing, or because they are of the Kingdom of God, Mark. 10. 14.

But because it hath been invented by men, and confirmed by the Pope, thereby to bring in all Nations under him; And the better to color the matter, knowing that Repentance and faith, with desire of the Ordinance, is required, hath appointed God-fathers and God-mothers, as they call them, upon the profession of whose Faith and Repentance, with desire of Dipping, the Infant is sprinkled; Thus have they made the word of God, of none effect, by their traditions, Matt. 15. 6. 9. but in vain, saith God, do they worship me, teaching for Doctrines, the Commandments of men.

And if *Naboth* would not sell, nor change his Vineyard with *Ahab*, because it was the inheritance of his Fathers, 1 Kings. 21. 2. 3. how much more ought every believer stand for, and not part with the Institutions of Jesus Christ, the inheritance of our Everlasting Father, the Prince of Peace, Isai. 9. 6.

III. A Parallel betwixt Circumcision and Dipping.

Now follows to shew the Parallel between Circumcision and Dipping, and wherein the privileges of the faithful are as large as the Jews, insomuch as

theirs were Circumcised, and these are not Dipped, also wherein they agree, and differ.

1. It doth not follow, that because *Abraham's* seed by the Command of God, were to be circumcised, Gen. 17. 10. that therefore the faithfuls natural seed should be dipped at the Command of Antichrist, for circumcision of the Males, was one of God's Sacred institutions, given to *Abraham*, by God's special commandment, for that Church for ever, so long as they dwell in the Land of *Canaan*, And so to continue a National Church, and so is of the Lord's own tight hands planting. Acts. 7. 8. Gen. 17. 1.

But dipping of Infants was never heard of, in all the institutions of Christ, or preaching of the Apostles, nor in the principles of the planting of those Thirteen Churches, in any of those 14 Epistles, and so you see the first part of your Objection groundless.

2. *Secondly*, The privileges of the Gospel, are more large to Believers, under the Gospel, then to them under the Law.

(1.) *First*, that in Christ, all the Promises are absolute, yea, and in him Amen, 2 Cor. 1. 20.

(2.) *Secondly*, that *Abraham* did not circumcise the Females; But under the Gospel, both are to be dipped, for there is no difference. Col. 3. 11.

(3.) *Thirdly*, they had the Gospel but in dark shadows; Heb. 10. 1. but we have the substance, or the body of Christ, Col. 2. 17.

(4.) Circumcision was a hard and painful Ordinance, and did both hinder work and travel, and by the foreness of it endanger death, Gen. 34. 25. Josh. 5. 8, 9. and therefore is called a yoke that neither we nor our Fathers could bear, Acts 15. 10. but under the Gospel we have a fair, easy and comfortable Ordinance in comparison of that; and therefore happy are we that may wash and be clean, 1 Kings 5. 13.

(5.) Their Circumcision did enjoin them to keep the whole Law in the perfection, or else they must be damned, Gal. 5. 3. but in Dipping we are but to believe the Gospel, and so Christ is the end of the Law, for righteousness to every one that believeth, Rom. 10. 14. And if this be not a greater privilege, or benefit, then any of the Jews, had by their Circumcision, let all believers judge, 1 Cor. 14. 32, and the spirit of the Prophets are subject to the Prophets.

(6.) *Sixthly*, our privileges, is more, and larger, for that it is now given to all Nations, that was then confined, to the Jews. Matt. 28. 19. 20. Acts 10. 24. And many of their Prophets, Kings and Righteous men; desired to see those things that we see, but have not seen them, Matthew 13. 17. For *John* was the greatest that was born, before him; yet he that is least in the Kingdom of Christ, is greater then he, and so our privileges, more, Matt. 11. 9. 10. 11. 12.

Objection. 1.

But dipping is come in the room of Circumcision, which did type out dipping to us.

Answer.

That cannot be, for then one type should type out another; But Circumcision did type out the truth, which is the Circumcision of the heart, and the dipping of the Spirit, Rom. 2. 26. 27. 28. 29. both made without hands, Col. 2. 11. 12. but so never was Circumcision nor Dipping.

Objection. 2.

But can you shew wherein Dipping and Circumcision doth agree and differ; for that dipping of Infants, is gathered out of Circumcision, for because Infants were to be circumcised the eighth day, therefore many do think by the same proportion from the Law to the Gospel, children are to be dipped the eighth day, or before.

Answer.

It doth not follow, that because Jews were to obey God, in his Commandment, Gen. 17. 10. that therefore we are to obey the man of sin, Acts 4. 18. 19. in his traditions, Mark 7. 13. And therefore till you prove dipping of infants an institution of the New Covenant, as is proved, Circumcision was of the old; you do but beg that by tradition, that you should prove by the Word of God, but can never.

Now follows, wherein Circumcision, and Dipping agree, and differ.

They agree in these particulars.

1. *First* Circumcision of infants, was God's sacred Ordinance, under the old Covenant, Gen. 17. 10.

So dipping of Believers, Heb. 8. 8. 9. 10. is God's Ordinance, under the New Covenant, Matt. 28. 19. 20. Jer. 31. 33.

2. They were both given to the Church for God's glory, and our good, but to shew his right, to command; James 4. 12. and our duty as well as theirs to obey, Acts 5. 31. 32. Heb. 5. 9.

3. Circumcision was to put a visible difference betwixt the Church and the World, or all Nations, Ex. 12. 48. so likewise dipping is to put a difference betwixt the Church and the World, Mark 16. 16. Acts 2. 39, 40, 41. John 15. 18. 19.

4. That as many of any Nation as would be circumcised, was made a proselyte, and so might eat the Passover, Ex. 13. 48. So every one of any Nation being taught by the Word, believeth, and is dipped, is made a Disciple, Acts 16. 32. John 4. 1, 2. and may lawfully eat of the Lord's Supper, Acts 20. 7. for the Jews did never part these two Ordinances, Ex. 12. 48. And therefore if you will dip your children, you may as well give them the Lord's Supper; but if they be incapable of that, because they cannot examine themselves, 1 Cor. 11. 28. nor discern the Lord's Body, 1 Cor. 11. 23. no more are they capable of dipping, because they cannot confess faith and sins, Matt. 3. 4. 6. nor desire dipping, Acts 8. 36. 37, 38. Acts 2. 39, 40.

5. As all that were circumcised had visible right to the Land of Canaan, and all the benefits thereof, Josh. 5. 9. so he that is dipped, being a fit subject, hath a visible right to all the privileges of the Gospel, Acts 2. 41, 42, 46, 47.

6. As he that was circumcised, might perish, if he had not the circumcision of the heart and spirit, Rom. 2. 28, 29. so he that is truly dipped with water, if he have not the dipping of the spirit, Matt. 3. 11. may perish, as *Simon Magus*, and many others, Acts 5. 21, 22. 1 Cor. 7. 19. Gal. 5. 6. and 6. 15.

7. As circumcision did not seal any thing to any of the Jews, but to *Abraham*, Rom. 4. 11. and that faith which he had, being uncircumcised. So dipping is not a seal to any, but a sign to all what God hath wrought in us, and for us; but the true and only seal is the Spirit, Eph. 1. 13. 2 Cor. 1. 21. 22. both to us, and from us, to God and men, John 3. 33. James 2. 18.

8. As those that were Circumcised, nothing could hinder them from the Land of Canaan, but Rebellion and unbelief, nor cast them out of the good Land, when they were in it, Deut. 28. 15. Numb. 14. 24. Heb. 2. 3. So nothing can hinder any from Dipping or cast them out of the Visible Church of *Christ*, but disobedience, and unbelief, Heb. 4. 2. & 12. 25. 26.

9. As those that were circumcised in the flesh, God of his free mercy giving them that which was thereby signified, they did enjoy Canaan, and all those outward privileges; but as the first fruits, they had respect to far better things to be enjoyed hereafter, Heb. 11. 25. and *Abraham* sought a City whose maker and builder was God: So they that are dipped have those things, whereof their outward washing is but a sign, and by continuing in well doing, Rom. 2. 7, 8. and believing they seek more then we can here fully enjoy, Phil. 1. 23.

10. Finally, if any that were of the seed of *Abraham*, or a Proselyte, did neglect circumcision, he did grievously sin against God, and as much as in him lies to provoke God to displeasure, Ex. 4. 24, 25, 26. so any that be now of the faith of *Abraham*, but new born babes in Christ, it is their great sin to omit dipping if they know it, and may have it, Acts 22. 16. for without it they cannot rightly put on the profession of Jesus Christ, Gal. 3. 27. nor meddle with any other the holy things of God in the Church fellowship, Acts 2. 39.

*Now follows wherein they differ, which I conceive the
best way the more plainly to shew the nature of them both.*

1. *First*, circumcision was an Ordinance of God, instituted for the old Covenant of Works before and under the Law, Gen. 17. 9. 10. Ex. 12. 48. But Dipping is only for the Gospel, and both belong to the new Covenant of grace, Matt. 28. 19. Heb. 8. 11.

2. They that were Circumcised, were bound to keep the whole Law, Gal. 5. 3. and so a heavy bondage, Acts 15 10. but they that are dipped are only to believe, and see all done in *Christ*, they by faith apprehending it, Luke 8. 50. Rom. 3. 28. Gal. 3. 26. Col. 1. 17. 18. 19.

3. Circumcision was an Ordinance belonging only to that one Nation of the Jews, and that within the compass of the Holy Land only, but no further; and therefore neither in Egypt, nor in the Wilderness did they Circumcise, Josh. 5. 8, 9, 10.

But Dipping doth belong to all Nations, whosoever are believers, Matt. 28. 19. 20. Mark 16. 15, 16. Acts 8. 36, 37, 38.

4. In Circumcision, the Male only might enjoy it, Gen. 17. 9, 10. But Dipping both Male and Female, for they are all one in Christ Jesus, Gal. 3. 28. Col. 3. 11. Acts 16. 15, 16.

5. Circumcision did belong to all of *Abraham's* carnal seed, under the Law, Gen. 17. 13, 14. But Dipping to his Spiritual seed, only under the Gospel, Gal. 3. 16. 29.

6. As a Male-child of *Abraham's* seed of eight days old, might be Circumcised, Gen. 17. 11, 12. 13. But now either Male or Female, Col. 3. 11. of the everlasting Fathers seed, Isai. 9. 7. a new borne babe in Christ must be dipped, Acts 8. 37. Acts 16. 15. If they can come to any place, or person, to whom God hath committed this Ordinance.

7. Under the old Covenant, they were first to be circumcised, And then to Believe, But under the Gospel, we are first to believe, and then to be dipped, Acts. 2. 38. Heb. 6. 2. they being under the New Covenant.

8. Circumcision did Inrite those persons, that received it, into the visible land of Canaan, Gen. 17. 8, 9, 10. But Dipping doth not give us any outward Inheritance in any Land or Country, But doth manifest to all men, that the Lord hath not only given to those that obey, Heb. 5. 9. That right in the Kingdom of grace, but also the Kingdom of glory.

9. Those that were circumcised under the old Covenant, did worship for grace, and so all that they did, was to make an Atonement: But we under the New Testament, worship from a principle of grace, which do shew forth the glory of God; And this is the true difference betwixt literal and spiritual worship, Psalm 92. 14. 2 Cor. 3. 14. to the 18. And so between circumcision and dipping.

10. Circumcision did always go before preaching the word; but dipping doth follow, Matt. 28. 19. 20. Acts. 8. 34. to the 37. Acts 2. 37, 38.

11. Circumcision was a seal to Abraham, of his faith he had, Rom. 4. 11. but to none of his posterity, But Dipping is not a seal to any of the faithful, now but the Spirit of God, is the seal of life. Eph. 1. 13. 2 Cor. 1. 21. 1 John 3. 24.

12. Circumcision doth differ from Dipping, both in the matter, form, end, and time, of continuance.

(1.) For the matter, an infant, a Male of *Abraham's* seed by nature, a proselyte, or bought with money, but the subject matter of Dipping, is a Believer of ripe years, but an infant in grace.

(2.) For the form, a round cutting of the foreskin of the instrument of generation, very sore, and grievous, Josh. 5. 6. 7. But the form of Dipping, is

water or plunging under water, Matt. 3. 13. 14 15, 16. John 16. 13. 33. Mark 19. 10. John 3. 23. which is much easier.

(3.) In respect of the end of it, Circumcision did but manifest an outward right to temporal inheritance in the land of Canaan; but Dipping doth witness to Believers, that they have a visible right into the Kingdom of heaven, Luke 12. 32, not only in grace here, but in glory hereafter.

Again, in respect of the time, for circumcision was to continue so long as the Jews, continued to be a National Church, and then to end at *Christ's* death, but Dipping is to continue so long as *Christ* hath any Church upon earth, Matt. 28. 20. till the Kingdom be delivered up; and God shall be all in all. 1 Cor. 15. 28.

Lastly, circumcision was a Type of inward dipping, the truth of Regeneration or the circumcision of the heart, and Spirit. Rom. 2. 26. to the 29. Col. 2. 11. 12. And not a Type of outward Dipping. Prov. 30. 6. Add thou not to his words, lest he reprove thee, and thou be found a liar. And Rev. 22. 22. for I testify unto every man that heareth the words of the Prophecy of this book If any man shall add unto these things, God shall add unto him the Plagues that are written in this book, and Heb. 12. 9. Further more, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live?

IV. An Answer to some objections by P. B.

Beloved, since part of this Treatise was in Press, there came to my hand a book, set forth by P. B. which could I have gotten sooner, I should have answered more fully. But to touch some particulars; and

1. First of *Christ's* not being a Widower, nor his Church without a head, though I find not this expression, we differ not in the matter or substance, though it be not always visible on the earth, as is clear, Rev. 6. 12. 13. 14. whereupon the opening the eighth Seal, heaven departed as a scroll when it is rolled together, and the 11. 7. 12. the witnesses lying dead three days and a half; therefore the Church is not always visible nor the Ministry, but for a time is hid in the Wilderness, where she is nourished for a time, and times and half a time, from the face of the Serpent, Chap. 13. 3. 17. And therefore *Christ* is no Widower, nor his Church without a head, so long as his Spouse hath a being in heaven or earth.

2. We grant the Ordinance, being lost, none but a *Christ*, a *Moses*, *Elias* or a Prophet from heaven, can raise it; but believers having Christ, the Word & Spirit have this, Matt. 18. 19, 20 & 11. 11. Luke 7. 28. Rom. 10. 6, 7, 8. for the Scripture is as silent of *John's* baptizing himself, and so others, as for one. After the defection of Antichrist to baptize himself, being worse then the Apostasy of Israel: And this is plain, for the Spirit doth not call them fallen Israelites, but Sodomites, and Egyptians, that were the worst of all Pagans; and so of all the Gentiles Rev. 11. 2. 8.

3. Israel's Apostasy did not race^[9] the foundation of the constitution of the Church of the Jews, for that was of an infant of *Abraham's* seed, or a Proselyte to be circumcised, Ex. 12. 48. and so long as they did this, their constitution was true in the Land of Canaan, Gen the 17. 10, 11, 12.

But it is plain, that Antichrist, as he hath changed all other Ordinances, both in the Church Ministry, Worship and Government, Isai. 24. 5. So hath he destroyed that true Apostolical institution: the matter whereof being believers confessing sins and faith, desiring the Ordinance, Matt. 3. 6. Acts 8. 36, 37. to false matter of carnal infants, not new-born Babes of that everlasting Father, Begotten by that immortal seed, Isai. 6. 9. 1 Pet. 2. 23. First being Christ, Gal. 3. 29. and not a fleshly Generation, for that which is born of the flesh, is flesh, that have not visible Faith neither can they seal unto the Lord. John. 3. 33. as all true believers do, for all true matter for the true church under the Gospel, must know the Lord, Jer. 31. 34. And be all taught of God, Isai. 54. 13. And therefore did the church of Rome or England, Baptize believers, only confessing faith and sins, desiring it, we would never separate from them, much less remove their Baptism, as false, because it is Gods ordinance in it self, but so was never the sprinkling of infants.

2. Whereas you say we are filled with prejudice, that we have not patience to hear, we shall be ready, as we have ever been, to speak, or write: and concerning the vessels of the Lord's House, if you perform your promise, I hope you will change your mind; for the Vessels of the Lord's House had no relation to the sprinkling of Infants, as hath been formerly answered, for they were his own Ordinance, and need not be new cast, so long as they remained the same, but the sprinkling of Infants was never. And so the Argument to no purpose.

But put the case the Babylonians had destroyed the Lord's Vessels, and in

stead had made them of Brass, Copper, Tin, or Lead, whereas they were to be of pure Gold and Silver; had they been then the Lord's Vessels, or would his people have used them in his service and worship, or brought them back, Ezra 1. 11. or would the Lord have accepted them for his own Vessels. And thus it stands in truth for the Dipping of Christ, destroyed and raced out both for matter and form, as hath been formerly shewed, the matter being a believer desiring it, the true form, dipping them into Jesus Christ, in the New Covenant, to be visible heirs, Rom. 8. 17. Gal. 4. 5. Matt. 28. 20. whereas the other is but a tradition of the Church. As Master *Rogers* in his *Treatise of Baptism*, sheweth that his conscience was never convinced by any Word of God. Also confessed by the Jesuits in the 17 controversies. Therefore though in words you deny traditions, yet for the sprinkling Infants you have no better Arguments.

3. Whereas you say the whole Church of Colosse; and so children being a part thereof, were baptized. To which I answer, could you prove them Saints and faithful brethren in Christ, with experience of their love, 1 Chap. 2. 14. 21, 22. and 2. 11. and 3. 8. wherefore he exhorts the Church to beware least any man spoil them through Philosophy, and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ, they being complete in him, in whom dwelleth the fullness of the God-head, bodily, being circumcised with the Circumcision made without hands, and so buried with Christ in baptism, wherein also they were risen with him through the faith of the operation of God, which was by regeneration, and not generation, as Christ saith, John 3. 3. 5. 1 Pet. 2. 3. 1. 3. 21. Rom. 10. 10. and formerly proved, having tasted that the Lord is gracious, to whom coming as unto a living stone, elect and precious; they as living stones, are built up, a Spiritual House, an holy Priesthood to offer up Spiritual Sacrifices acceptable to God by Jesus Christ.

And whereas he saith, some hold that Christ is to come and Reign at Jerusalem; wherefore he would have had them to stay till then for the Ordinance. To which I answer, if the want of the visibility of the Church proveth Christ a Widower; then the state of the Church of which P. B. is a Member, was unheard of within these two hundred years, and so Christ a Widower, unless he hold the Church of Rome a true Church; which if he do, how dare they separate from her? If not, some of them, being loving friends, holding the same Principle; how dare they raise up a State before Christ

comes, as they say, to restore all things.

Lastly, whereas the clothes, or vestments are said to be holy, which they wear when they receive the Ordinance of Dipping, they being dipped into the death of Christ: for answer, he might as well have said, the clothes are holy, preached unto, exhorted to repentance, faith, and other duties that men wear when they are in their Assemblies; but as is the man, so is his strength, and for setting our parts^[10] by Gods parts, Eze. 43. 8. Whether the Dipping believers, which Christ commands, or sprinkling Infants, which he commanded not, be it, let every wise man judge; and the Spirit; of the Prophets are subject to the Prophets, 1 Cor. 14. 32. And for the whole household, that he speaks of, did he but consider the Apostles first preaching to them the Word of Faith, and their believing, Acts 16. 31. 32. 34. This Objection is soon taken away, but this hath been sufficiently spoken to before: therefore I shall leave it to Gods blessing, and thy censure.

FINIS.

FOOTNOTES:

[1] verse 4, 5, 6.

[2] John 3:36; Rom. 1:17; 1 John 5:10; Heb. 10:33.

[3] 1 Sam. 15:19, 22, 23.

[4] Deut. 18:15; Acts 3:22, 23 & 7:37.

[5] As God-fathers and God-mothers.

[6] Gal. 3:26; Hosea 14:3; Gal. 4:4, 5 & 5:6.

[7] Isaiah 61:2, 3; Luke 4:18, 19.

[8] Gen. 17:9, 10.

[9] Edward Barber is not using the modern meaning of the word '*race*.' The word '*race*' itself is modern and was used in the sense of "nation, ethnic group" during the 16th to 19th centuries. The etymology of the word '*race*,' interpreted to mean an identifiable group of people who share a common descent, and was introduced into English in about 1580, from the Old French *rasse* (1512), from Italian *razza*. An earlier but etymologically distinct word for a similar concept was the Latin word *genus* meaning a group sharing qualities related to birth, descent, origin, race, stock, or family. [Editor's note]

[10] Judge 8:21.