

BAPTISM
Discovered Plainly & Faithfully,
According to the
WORD of GOD.

WHEREIN

Is set forth the Glorious Pattern of Our Blessed Saviour JESUS Christ, the Pattern of all Believers in his Subjection to Baptism. Together, with the Example of Thousands who were Baptized after they Believed.

By *JOHN NORCOTT*. Late Servant of Jesus Christ, and of his Church.

The Third Edition, Corrected by *Will. Kiffin*, and *Rich. Claridge*¹.

With an Appendix by another Hand.

Jer. 6.4². *Ask for the Old and the Good Way, and walk therein, & you shall find rest for your souls.*

Isa. 30. 21. *This is the Way, walk in it.*

1 Cor. 11. 1. *Be ye followers of me, as I am of Christ.*

Mat. 3. 20³. *And when Jesus was Baptized or dipt, he came up out of the Water.*

Luc. 7. 30. *But the Pharisees and Lawyers rejected the Counsel of God against themselves, not being Baptized or dipt.*

Printed in *Rotterdam*, and now Re-printed at *London*, by the Assigns of *Widow Norcott*, and Sold by *Will. Marshal* at the Bible in *Newgate-street*, 1694⁴.

¹This Third Edition was edited and produced nearly 20 years after the death of Norcott in March 1676.

²Jeremiah 6:16 (*Ed.*).

³Matthew 3:16 (*Ed.*).

⁴First Edition, 1672, Second Edition 1675.

To All that Love the
LORD JESUS CHRIST,
And His Holy Ordinances in the Truth,
Grace, Mercy, and Peace be Multiplied

Dearly Beloved!

AS the Lord Jesus Christ is most precious to your Souls, his Name being as *Oyntment poured forth, and His Love better than Wine*, Song 1. 2, 3. So hath every Truth of his, a due Value and Esteem with you. Whatsoever hath the Divine Impress upon it, ye readily embrace; but not that, which is [but the] *Tradition* of Man. Hence it is, that ye are for a *Church of Christs own Erection*, for a *Ministry of his own Calling*, and for *Ordinances of his own Appointing*. 'Tis both your Desire and Endeavour to follow Christ fully, and therefore cannot admit of any thing in Doctrine, or Worship, that is not exactly consonant to his revealed will. Ye are so tender of Christ's Honour, which shines in all his Commands, that ye cannot deviate *knowingly* the least tittle from any one of them. *O what an Awe Christ's Authority carrys with it!* Ye are the sheep that hear his Voice, the servants that do his will, and the People that are obedient in the Day of his Power. *Blessed are ye that make his word your Rule, and resolutely do practise according thereunto!*

The Author of this Short and Plain Discourse, was a True Lover of our Lord Jesus, and his Holy Appointments, he Steer'd his whole course, by the Compass of the Word, making Scripture-Precept, or Example, his constant Rule in Matters of Religion: Other Mens Opinions or Interpretations were not the Standard by which he went; but through the Assistance of the Holy Spirit, he labour'd to find out what the Lord himself had said in his Word. And therefore throughout this Little Book, he still keeps close to the Scriptures, Vouching no Authority for what he delivers, but from thence.

What Approbation this Piece hath found, may appear from hence; that since the First Edition of it here in *England*^s, it hath been Reprinted in *Holland*, was also lately Translated into *Welsh*, and now growing scarce, and much asked for, the Bookseller hath been Advised to give it another Impression. In which there are few material Alterations or Additions, the Author's own Phrase, and Method being generally preserved.

The Lord, who is able to *give seed to the Sower*, and to *bless the seed Sown*, Prosper this Plain Discourse to every soul that shall read it, which is the hearty Desire of,

Yours in the Lord,

**Will. Kiffin,
Rich. Claridge.**

⁶To his Truly Beloved Friends and Brethren in and about *Wapping*, who Love our Lord JESUS in Sincerity, Children of one Father, Partakers of the Glorious Spirit of Grace.

Beloved Brethren.

IT was Josephs Lot to be separated from his Brethren, but God meant it for good; tho' it was not for the present seen, yet in due time it appeared. Josephs Dreams were fulfilled; and tho' the Archers shot sorely at him, and grieved him, yet his Bow abode in strength: Oh how good it is to be upright with the Lord! It is one of the sad evils of the Times, Brethren shoot at Brethren: But this will be a Mercy indeed, if all our Aim might be [more] to enjoy, and be conformable to Christ; one part of Conformity to our Lord Jesus, is Obedience to the Precious Ordinance of Baptism, judging you are such as press after Christ your Head, together with a Testimonial of my unfeigned Love to you. I have presented these few Thoughts to your serious Consideration. I have read of Two Loving Friends, who having spent a great part of the day in a matter of Difference between them, could not be reconciled, and so parted: One of them bethinking himself of that Text Eph. 4.26. ran to the other, saying, The Sun is going down, by which they were both immediately reconciled. My Brethren, our Sun is going down, Eternity is upon us, and shall we not consider the Work we have to do for the Lord? I beseech you be like the Noble Bereans, search whether these things be so; and if you find these things not mine, but the Lords, then give him the glory due to his Name. Beloved, as I have, so I shall yet appeal in the Ears of the Lord of Sabaoth, like Elijah; Lord God of Abraham, Isaac, and of Israel, let it be seen this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy Word. 1 Kings 18. 36. Now Lord let Fire come down from Heaven on this Sacrifice, that may drink up all the waters of strife: And that you may all cry, The Lord he is God, the Lord he is God ver. 39. Which is the unfeigned desire of him that is unworthy to serve you; yet your loving Brother in Jesus Christ,

John Norcott

⁶The Epistle Dedicatory in the first and second editions is not found in the third edition (Ed.).

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⁷These pages number refer to the original printed form of the book and not the pages in this transcription (*Ed.*).

Baptism Discovered.

The Introduction

WHEN thou by reading goest to search out the mind of God, let thy Cry be, *Lord anoint mine eyes with eye-salve, that I may see*; and if it hath been the day of Gods Power with thy soul, I fear not but thou wilt bid Truth welcome, in whatever dress it comes; and more think on what is comprized in the *Letter*, than be affrighted at the poor Cloathing of the *Messenger*; especially, knowing it comes from one whose Name is the Great God. Therefore in handling this Truth, *viz.* Believers Baptism, as it was practised by Christ and the Primitive Churches, my great Request to thee, is, That thou wilt read what is said without prejudice: And whatever thou findest according to Truth, receive as that which is more precious than thy Life, and judge of it according to the Holy Scriptures; for when all is said that can be, they [must] be Judge in all Controversies of Religion: And as *Christ is the Foundation*, 1 Cor. 12 11 upon which whoever buildeth, shall never be confounded. I shall therefore take a few Observations concerning Christ his being baptized; and herein you may take notice how exact the Holy Scriptures are, to set down the Circumstances of his Baptism.

CHAP. I.

Christ was Baptized in the River of Jordan.

CONCERNING the Baptism of *Jesus Christ* you may read it at large, *Mat. 3. 13, &c. Then cometh Jesus from Galilee to Jordan unto John to be Batptized of him.* Every word hath emphasis (*then*) before he entred upon his publick Ministry, as you see in *Mat. 4. 17. From that time Jesus began to preach, (cometh)* he might have commanded *John* to have attended him; but in token of his subjection he cometh (*from Galilee*) many miles, & 'tis likely on foot; every step we take for God is acceptable, and one day shall have a Glorious Reward (*to Jordan*) where there was a River where Thousands had been Baptized, [and] was a suitable place for *John* to dip Christ in, as will be seen hereafter. Now I shall take notice of eight things concerning the Baptism of Christ.

First, Concerning his Age, 'tis said, *Luk. 3. 21. Jesus being baptized, ver. 23. began to be about thirty years of Age*; here you see that Christ himself was baptized at *Grown Years*; if any might be baptized in Infancy, why not Christ? Christians be not ashamed, your Captain is gone before you, he was thirty years old when baptized. Christ is not ashamed to call you Brethren, *Heb. 2.11.*

Secondly, Another thing to be observed in the Baptism of Christ, is the Administrator of this holy Ordinance, *John*, who confesseth of himself he was not worthy to unloose the latchets of his shooes, *Mark, 1. 7.* Now if Christ would receive Baptism from such an unworthy Instrument; never slight the Ordinance, because of the unworthiness of the Administrators, let your eye be on Christ your Example.

Thirdly, Note the Repulse, *John forbade him, Mat. 3. 14.* Difficulty in duty must be no excuse;

we must take no denial in following God, *Strive to enter in at the strait gate*, Mat. 7. 13.

Fourthly, Note, *John's* Argument, Mat. 3. 14. *I have need to be baptized of thee, and comest thou to me?* Some will not be baptized but of need; their carnal Argument is, May I not go to Heaven though I be not baptized? Is it of necessity to salvation? Is this like your Lord and Master? Was not he a perfect Saviour? Was not the Spirit poured on him without measure? He had no sin to be washed away, wherefore see your example, he doth it not of need, but of obedience to his Fathers will.

Fifthly, Note the excellent Terms he gives to this Ordinance of Baptism. 1. He calls it *Righteousness*, Mat. 3.15. 'Tis righteous and just that I should be about my Fathers business; 2. It is a comely thing, *it becomes us*: Oh it is a very comely thing in God's Children, to have respect to all the Commandments of God. 3. The Conjunction (*us*) thee and me, and all my Followers, *John* 12. 26. *If any man serve me, let him follow me; and where I am, there shall also my servant be*. 4. A Completion, it is a fulfilling, 2. *Cor.* 10. 4. *The weapons of our warfare are not carnal but spiritual*, ver. 5. *bringing every thought into captivity to the obedience of Christ*, ver. 6. *having in readiness to revenge all disobedience, when your obedience shall be fulfilled*. Obedience must be fulfilled. 5. The universal Term (*all*) Baptism is one of the all. Christ reckons it so, *Thou canst not walk in all the Commands, if this be omitted*.

6. Note, Concerning Christs Baptism the form of Administration, Mat. 3. *And straitway he went up out of the water*, (*straitway*) because Baptism is once *Dipping*; (*up*) had he not been down, 'twould not have been said he went up; (*he went*) was not carryed in Arms as Infants are, (*out*) if he went out of the water then he had been in: We never say one goes out of the house when he never was in. So Christ could not be said to come out of the water, had he not been in; (*he went up out*) had a little water been brought to him in a Bason, he had not been said to go up out (*of the water*) this water was the River *Jordan*: Christ stoops to small things because an Ordinance.

7. Note, Concerning Christ Baptism, the Father's Acceptance, Mat. 3. 16,17. (*the Heavens were opened*;) Some of Christ's Followers have found glorious openings of Heaven in Baptism; (*the spirit descended*) the very same that is promised to Believers in their Baptism, *Acts* 2. 38. *Repent and be Baptized every one of you, and you shall receive the Holy Ghost*. Obj. *But doth every one receive the Holy Ghost that is baptized?* Ans. The defect lies not in Baptism, but in Faith and Repentance; without which no Ordinance is effectual: (*And lo, a voice from Heaven, This is my beloved Son*) Christ as Head was sealed, and in Baptism is held forth the Sonship of his Members (*in him I am well pleased*) not only in all he hath and doth do, but in this very Act of Baptism, as an Act of Obedience to my glorious Will. I am well pleased, and so is the Lord well pleased in the Act of Obedience, wherein *from the heart we obey the form of Doctrine delivered to us*. Rom. 6. 17. The same Voice the blessed Son of God hath in the Mount, *Luk.* 9. 35. *This is my beloved Son; hear him*. Hear him in his Commands and Appointments; hear him now in his Baptism: Oh, saith Christ, thus it becometh us; you that have my Father for your Father, you that have my God for your God: Thus it becometh us to be baptized, and to fulfil all righteousness; *Oh he is a beloved Son, hear him*.

8. Note, How in Christs Baptism the Trinity doth as it were meet; the Father with a Voice, the Son baptized in Person, the Holy Ghost descends like a Dove: And surely it is one Reason, why Baptism in special is to be administred in the Name of the Father, the Son, & Holy Ghost; because he who doth sincerely believe, and is baptized, the whole Trinity, the Father, Son and Spirit is his portion; and that glorious Union of the Trinity in Christ's Baptism, is in every

Believers Baptism commemorated.

CHAP. II

Of the great Commission for Believers Baptism.

AS you have heard something concerning your great Pattern, the Lord Jesus: so now I shall shew something concerning his Command, *Mat. 28. 19.* And I pray note what is said of our Lord Jesus, *Acts 1. 1.* Christ is said both to do & teach; 'tis good for Teachers to imitate their Lord both to do and teach; and *ver. 2. He was taken up, after that he through the Spirit had given Commandments to his Apostles;* of which Commandments, this of Believers Baptism is certainly one; and as you see in *Mat. 28. 18, 19, 20.* The great God gave him to be *a Commander and Leader to his People,* *Isa. 55.4.* Christ is a Gift as a Commander; Oh what Mercy it is to have such a wise Commander, whose Commandments to Believers are not grievous; *in keeping his Commandments there is great reward,* *Psal. 19. 11.* Now in this Command there is Eight Things very notable.

First, Note whence Christ came, why? He came out of the Grave, A Risen Jesus; *And God raised him from the dead, and sent him to bless us,* *Acts 3. 26.* Surely this blessed Jesus would not appoint any thing but what is good for his People; he is a blessed Jesus, and he gives blessed Commands; *Blessed are they that do his Commandments, that they may have a right to the Tree of Life, and may enter in through the Gates into the City,* *Rev. 22. 14.*

Secondly, Note, Christ appeared and came to them; now should an Angel appear and command men to be baptized, who would stand against it? But here you have the glorious Son of God in his own Person appearing, and saith, *Go teach and baptize.*

Thirdly, Note what Authority he comes with, *Mat. 28. 18. All Power in Heaven and Earth is given to me;* all Power to command both in Heaven and Earth is given to me; all power to dispose of Heaven and Earth, all power to protect. I have Angels and Men at my Command; I am able to protect you, to stand by you, and to be with you, both in the fire and in the water: I have all power, *Go therefore, teach and baptize;* fear no enemies:

Go teach and baptize.

Fourthly, Note the Command it self, *Mat. 28. 19.* saith Christ, *Go therefore teach and baptize.* Christ said but to *Legion, Go,* *Mat. 8.32.* and they ran violently, and shall not Believers be as willing People in the day of his power? The Centurion did but say *Go,* to his servants, and they did go; and he did but say *Come,* and they came; & he did but say, *Do this,* and they did it: And shall Christs servants be worse to him than the Centurions servants were? 'Tis Christ saith, *Go.*

Go teach and baptize.

Fifthly, Note, what is precedent to Baptism: *Go teach,* there must be teaching; God is a Spirit, and he seeks such to worship him, that worship him in spirit and truth, *Joh. 4. 24.* therefore there must go *Teaching before Baptism,* or else they will never worship him in spirit and truth. *Go teach and baptize.* I confess many men do say the word *Teach* in the Greek, is, *Make disciples,* and I dare not say against it; for I find it the very practice of Jesus Christ, he did first make Disciples, and then baptized them, *Joh. 4. 1. Jesus made and baptized more disciples than John;* here was first a making Disciples, and then a baptizing them; but how many poor souls *Ignorantly baptize* those who never were made Disciples but, Christ saith, *teach and baptize them.*

Sixthly, Note, The Extent of the Command, *Teach all Nations and baptize them*. Go into all Nations, whether it be *a hot or a cold Climate, Jews and Gentiles, Male and Female*; when you have taught them, then baptize them. Now the middle Wall of Partition is broken down. Now God is no Respector of Persons, now let none think to boast that they have *Abraham* for their Father; No, no, go into all Nations, publish the glad tidings of the Gospel to every Creature, *Mark*, 16. 15, 16. *He that believeth and is baptized, shall be saved; Go, teach all Nations, baptizing them*; when you have taught them, then baptize them.

Seventhly, Note the words of Institution, *Mat.* 28.19. *Baptizing them in the Name of the Father*, such as receive the Lord Jesus on Gospel-terms, God will be a Father to them, *2 Cor.* 6.17, 18. *Go give them a Call; come out from amongst Unbelievers, &c. and be separate, and I will be a Father to you, and you shall be my sons and daughters*: Stand a while, and wonder here you that make nothing of the blessed Ordinance of Baptism; here below things done in the King's Name carries power; but here's the Great GOD's Name; Yea, here's the Name of the Mysterious Trinity, *Father, Son, and Holy Ghost* and dost thou think Baptism hath nothing in it, that hath that glorious Name to be adored and admired? Go, baptize them in the glorious Name of the *Father, Son, and Holy Ghost*.

Eighthly, Note the glorious Promise annexed, *Go baptize, and I will be with you*; Christ is a good Companion, you that love his Company, seek it where he promiseth it; *Ask for the old and the good way, and walk therein, and you shall find rest for your souls*: Is there any Soul-rest short of Christ? No, no, *in his presence is fulness of joy*: would you have his Presence, do like *Zaccheus*, Get into the way, Believe and be baptized, for he comes this way, (*baptize*) and I will be with you always to the end of the World, (*Amen*.) an *Amen* follows, they are the farewell words of the best Friend, *Baptize, I will be with you. Amen.*

CHAP. III.

EXAMPLES.

OF many thousands who were baptized in Rivers, all of them Persons who professed, Faith and Repentance; and were of years able to answer for themselves.

First Example: Those that Christ is said to baptize, *Joh.* 4. 1, 2, it is said, *He made them Disciples, and baptized them* First, they are Disciples, then baptized; they are made Disciples, not born Disciples (that is) they are made Disciples by the preaching of God's Word, and then they were baptized.

Second Example: You have an Example, *Acts* 2. 41. *Then they who gladly received his Word were baptized*; the occasion of this you have. *ver.* 37. *They were prick'd at the heart, they knew not what to do*; the sense of sin lay heavy upon them. The Apostle tells them, *That they should repent and be baptized, then they should receive the Holy Ghost; then they who gladly received the Word were baptized*. Mercy is sweet to a wounded soul, and such a soul sticks at no duty, now he can be plunged in water at Christ's Command, *ver.* 41. *And the same day there were added unto them about three thousand souls.*

Third Example: another Example you have, Acts 8. 12. *But when they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus, Christ, they were baptized both Men and Women:* When they believed, ver. 5. They of Samaria, and for ought we know, some of those whom the Disciples would a little while ago have *called for fire from Heaven* upon, Luk. 9. 52, 54. yet when these *believed, they were baptized both Men and Women.* Oh, if never so near Hell, yet believe and be baptized, there's Mercy for thee.

Fourth Example: You have another Example of the baptizing of believers in Acts 8. 35. *Philip preached unto the Eunuch Jesus,* ver. 36. *They came to a certain water and the Eunuch said, see, here is water, what doth hinder me to be baptized;* and ver. 37. *And Philip said, If thou believest with all thy heart, thou mayst:* This *If,* is the *If* we stand upon; be never so poor, so vile, if God once make thee to believe, then thou mayst be baptized; 'twas not his godly Parents, 'twas not his reading, 'twas not his coming to *Jerusalem* to worship, 'twas not his willingness to be baptized; *but if thou believest thou mayst;* saith the Greek, *it is lawful;* it is according to Christ Law, ver. 38. *They went both down into the water, both Philip and the Eunuch, and he baptized him:* Oh behold a Man, the great Treasurer of the Queen of *Ethiopia*, a Rich Man, an Honourable Man, a Religious Man; a Man, 'tis like, having many Attendants at his Chariot he stops all, commands all to stand firm, till he yields obedience to his Lord and Master in Water-Baptism, he can now go down into the water for Him, who had come down from Heaven for him; he counts it no disgrace to obey Christ by his poor servant *Philip:* Oh the condescension of truly gracious souls: No Argument works like Love, *Therefore if you love me keep my Commandments:* Here's going down, and coming up, like the glorious ways of Christ: he first casts down, then he raiseth up; first brings to the Grave, and then saith, *Return ye sons of men,* ver. 39. *And he went on his way rejoicing:* Oh what triumph is in Christs ways, *in keeping,* though not *for keeping* his Commands; there is, as well as shall be great Reward (*he went on his way*) *the Righteous shall hold on in his way, and he that hath clean hands shall be stronger and stronger,* Job. 17. 9. How many have stuck in their way, wept in their way, droopt in their way, but when baptized, have gone on their way rejoicing; he might have a sad heart, though a rich Treasurer: Riches would not do, *Being baptized, he went on his way rejoicing. The Jaylor being baptized, rejoiced, believing in God with all his house.* Acts 16. 33, 34.

Fifth Example, The next Example we come to, is the Baptizing of the famous Apostle *Paul,* Acts 22. 16. *And now why tarriest thou, arise and be baptized, and wash away thy sins;* wouldest thou have thy soul filled with joy? wilt thou take Christ for thy Lord? then arise, why tarriest thou, and be baptized: *He that appeared to thee in the way when thou wast a Persecutor, and stopt thee from going to Hell, when thou wast running, hath sent me, saith Ananias;* Act 9. 15, 17. *And now why tarriest thou? arise, and be baptized,* Act. 22. 16. *Thou hast been a Persecutor,* and now I must shew thee that thou must be a Preacher, and a Sufferer; as Acts 9. 15,16. And therefore Arise, why tarriest thou? and be baptized: Oh accept of the terms and tenders of Mercy; bid Mercy welcome, but do not put it off a day; why dost thou tarry? dost think thy self unworthy, and therefore tarryest? do not let that hinder, I tell thee from the Lord thou art a chosen Vessel, Act. 9. 15. Therefore, arise, why tarriest thou? and be baptized. The Lord is willing to forgive all thy former sins, and to accept of thee on Gospel-terms, *and now, why tarriest thou? arise, and be baptized, and wash away thy sins.*

6. Example: Another Example of Believers Baptism is the Baptism of the Jaylor, Acts 16. 30, 31, 32. He went to bed in his sins, and might have awaked in Hell; but preventing Mercy meets him when his sword was drawing; and by a Glorious Instrument God cries, *Do thy self no harm,* there is hope for thee: And he trembling cries, *What must I do?* That soul that trembles before the

Almighty God, will not only cry out what shall I have, but what shall I do? *Believe*, saith *Paul*, *believe on the Lord Jesus*: And to demonstrate his willingness to yield Obedience to the Lord Jesus, and to accept of him on Gospel terms, he is baptized the same hour of the night, *ver. 33*. And if you note, *ver. 34*. *all his believed and were baptized*.

7. Another Example you have of *Lydia*, *Act. 16.14*. a godly woman, a praying woman, God opened her heart to attend his Word by *Paul*, and being at the River she was baptized. When the heart is shut, how backward are souls to obey Christ? One draw from Christ makes the Soul run, *Song 1. 4*. *The Lord opened her heart, and she was baptized*.

8. Example, you have *Acts 18.8*. *Crispus* the chief Ruler of the Synagogue believed [on] the Lord with all his house; and many of the *Corinthians* hearing, believed and were baptized; *Crispus* believed, his house believed, all runs in their believing, and then they were baptized. Thus you have Pattern and Precept; if Command or Example be of any force, here's both.

CHAP. IV.

Baptism is Dipping or Covering under Water.

1. THE Greek *Baptizo*, to plunge, to overwhelm. Thus Christ was plunged in water, *Mat. 3. 16*. Thus he was plunged or overwhelm'd in his suffering, *Luk. 12. 50*.
2. The Dutch Translation reads *Mat. 3. In those days came John the Dipper*, *John 3. 23. John was dipping in Aenon, where there was much water*, what need much water were it not dipping?
3. They did baptize in Rivers, *Mat. 3. 6. They came to John, and were baptized in the River of Jordan*, *John 3.23. John was baptizing in Aenon where there was much water*; what need it be in a River, and where there was much water? would not a little in a Bason serve to Sprinkle the Face?
4. Baptism signifies the Burial of Christ, *Rom. 6. 4. Therefore we are buried with him by Baptism*, *Coloss. 2. 12. Buried with him in Baptism*. Now we do not reckon a man buried, when a little earth is Sprinkled on his Face: but he is buried when Covered, thus you are buried in Baptism.
5. Christs sufferings are called a Baptism, *Luke, 12. 50. I have a Baptism to be baptized with, and how am I straitned till it be accomplished?* when Christ suffered, he was plunged into pains; did his sufferings lye only on his head or on his forehead? No, no, there was not one part free; he was from head to foot in pain; his head was crowned with piercing Thorns, his hands and feet nailed to the Cross; so stretched out on the Cross, that a man might have *told all his bones*, *Ps. 22.17*. There was not one part free, the man hath sinned, body, soul and spirit. Christ was baptized into pains, plunged into sorrow, not any part free, this he calls his Baptism. Thus one baptized is plunged under water, to shew how Christ was plunged into sorrow for our sakes.
6. Baptism is a putting on Christ, *As many of you as are baptized into Christ have put on Christ*, *Gal. 3. 27*. that as a servant wears his Lords Livery, a Garment which demonstrates him to be a Servant to such a Lord: So in Baptism we put on our Lords Livery, he cloathes from head to foot: Thus by Baptism we put on Christ.

7. *When Christ was baptized, he came up out of the water, Mat. 3. 16. Was it only a little Water thrown on his Face? Then he had not been in the water; but because he was baptized in the water, therefore being baptized he came up out of the water. Phillip and the Eunuch went both down into the water, (and being there in the water) Phillip baptized the Eunuch, and when he was baptized he came up out of the water, Act 8:38, 39.*

⁸Thus you see the place where they were baptized, was a River; their Action, they went down into the Water; then being in the water, they were baptized; this was where was much water. The end was to shew forth Christs Burial. Now if there be not a Burial under water to shew Christs Burial, the great end of the Ordinance is lost: but we are buried by Baptism.

Quest. *But why may not Sprinkling with water serve, as well as Covering under water? Is there any more vertue in a great deal of water, than there is in a little water?*

Answ. Sprinkling may not serve as well as Dipping under Water.

1. Because God is a jealous God, & stands upon small things in matters of Worship; 'tis likely *Nadab* and *Abihu* thought, if they put fire in the Censer, it might serve, though it were not fire from the Altar; but God calls it strange fire, and therefore he burns them with strange fire, *Lev. 10. 1, 2.* and *Moses* adds, *Ver. 3. This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* God bid *Moses* speak to the Rock, and *Moses* smote the Rock, and therefore must dye short of *Canaan*, *Num. 20. 8, 11, 12.*

2. Sprinkling may not serve, because thereby the end of the Ordinance is lost, which is to shew the Death, Burial, and Resurrection of Christ, *Rom. 6.4. We are buried with him by Baptism, that like as Christ was raised, &c.*

3. Sprinkling will not serve, because it is not that God hath appointed. *Naaman* the Leper did think the waters of *Damascus* to be of the same vertue with (or better than) the waters of *Israel*, *2 Kings 5. 12, May I not wash in them and be clean?* God had appointed him to dip in *Jordan*, not that there was more vertue in that water; but God did appoint him to dip in *Jordan*, and he did, and was clean. Dipping is God's Appointment.

4. Sprinkling will not serve, because it is not according to the Pattern. Christ went down into the water. *Philip* & the *Eunuch*, went down into the water. *Act. 8. 38. Heb. 8. 5. See thou make all things according to the Pattern.*

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

6. Sprinkling will not serve, because Sprinkling is not Baptism; it is not the thing intended by God; Baptism is *Dipping* or *Plunging*. Sprinkling is not Baptism, therefore Sprinkling will not serve, *Luke 7. 29, 30. Gods Council is Baptism or Dipping.*

⁸This edition deletes two points present in the first two editions. These relate to the use of the word baptism in 1 Peter 3:21 and 1 Corinthians 10:1, 2 (Ed.).

⁹This edition deletes a point here present in the first two editions. This point is; "we must keep the Ordinances as they were delivered to us, 1 Cor. 11. 2" and reiterates the importance of following the delivered patter, which is materially the same as the previous point in the text. (Ed.).

CHAP. V.

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

THat this may appear that Water-Baptism is to continue, and to be practised by Believers till the second coming of Jesus Christ; take these six Considerations:

1. Consider that Water-Baptism was once commanded, and never yet repealed, and no power can repeal a Command of Christ, but the same Power of Christ, by which it was given forth, *Jud. ver. 3. Contend for the Faith which once was delivered to the Saints.*
2. Consider, that Water-Baptism was practised before, and since the Resurrection of Jesus Christ:
 1. Before the Resurrection of Christ, *Mat. 3. 16. Joh. 3. 23. & Joh. 4. 1,2.*
 2. Since the Resurrection of Christ, *Act. 2. 41. & 8. 12, 38. & 10. 47. &c.*¹⁰
3. Consider that Water-Baptism was commanded after Christs Resurrection, *Mat. 28. 19. Go teach all Nations, baptizing them.* Had Water-Baptism ceased with Christs death, it had not been commanded and practised after his Resurrection.
4. Consider, that the end of the Ordinance remains as at the Lords Supper; the end of it is to shew forth the Lords death till he come; and to do this in remembrance of Christ; as long as we are to remember Christs death, it is to be done in remembrance of *Christ* even till his second coming: so Baptism is to shew the Death, Burial & Resurrection of Christ, *Rom. 6. 3, 4, 5.* the End remaining, the Ordinance remains till his second coming.
5. Consider, it hath been continued by Christians in all Ages, since Jesus Christ left his Command with the Saints.
6. Consider whether the same Argument that throws down Water-baptism, if granted, will not throw down all Ordinances: for if you grant that when the Spirit is come Baptism ceaseth; may you not as well say, when the Spirit is come? Preaching ceaseth, Prayer ceaseth; but this is by reason of mans corrupt heart: Christ saith, *Teaching them to observe all things whatsoever I have commanded you; And lo I am with you alway, even unto the end of the world,* *Mat. 28. 19, 20.*

CHAP. VI.

That no Measures of Grace or of the Spirit are a sufficient Ground to keep any from Water-Baptism

THAT no Measures of Grace or of the Spirit are a sufficient Ground to keep from Baptism, may plainly appear, if you

1. Consider, that Baptism is from Heaven, as you see, *Mat. 21. 25.* Now what should keep from a Heavenly Command?

¹⁰In this edition the majority of a paragraph which dealt primarily with examples of baptism in the book of Acts is replaced with a summary of verses that record baptisms before and after the resurrection of Christ (*Ed.*).

2. Consider the Lord Jesus had all grace, and the Spirit without Measure; as *John 3. 34.* and yet he was Baptized in [the] River of *Jordan*, as you may see, *Mat. 3. 13, 14, 15.* Is not Christ a good Pattern for Believers to follow?

3. Consider, where hath God thus limited Baptism to Persons, having little Grace or little of the Spirit. Nay, on the Contrary hath not God promised his Spirit, that you may keep my Ordinances and do them? *Ezek. 11. 19, 20.*

4. Consider, the Apostle makes receiving the Spirit, an Argument to encourage to Baptism, *Acts 10.47. Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?* Now if you mind, these were so baptized with the Spirit, that they spake with Tongues and Prophesied; a strange work to Prophesie and speak with Tongues; such a Measure of the Spirit is not in our days, yet he Commanded them to be baptized *ver. 48.*

CHAP. VII.

Believers Baptism a great Ordinance.

THE greatness of the Ordinance of Believers Baptism may appear, if you consider these seven Particulars.¹¹

1. Consider that Baptism is an Ordinance which hath the great Pattern, the Captain of our Salvation himself did practise it; as you see, *Mat. 3. 13. Then commeth Jesus to be baptized: If any man serve me, saith Christ, let him follow me; And where I am there shall my servant be,* *John 12. 26.* Christ is the great Example.

2. Consider the great Name in which Baptism is Administred, *Mat. 28. 19, 20. Baptize them in the Name of the Father, Son, and Holy Ghost:* this Name must not be slighted; it is a great Name.

¹²3. Consider Baptisms great business, it is called Righteousness: Righteousness is a great thing. Christ calls it a comely thing, *Mat. 3. 15. Thus it becometh us to fulfil all Righteousness;* it is a fulfilling all Righteousness.

4. Consider Baptisms great Commission; it is one of the last Commands of our blessed Saviour after his Resurrection, a little before his Ascension, as appears, *Mat. 28. 19, 20. Go Teach and Baptize.*

5. Consider Baptisms great Promises, *Mat. 28. 19, 20. Go teach and baptize, and lo, I am with you;* here's the Promise of the glorious presence of Christ. Then you have the promise of the Holy Ghost, *Repent and be baptized, and you shall receive the gift of the Holy Ghost,* *Act. 2. 38.*

You have also the Promise or Assurance of washing away your sins, *Act. 22.16. Arise, and be baptized, and wash away thy sins.*

Again, You shall find the promise of Salvation annexed to Baptism, *Mark 16. 16. He that*

¹¹The first two editions have eight considerations in this chapter (*Ed.*).

¹²This edition deletes the third consideration found in the first two editions. This consideration was that of the seal of the voice of the Father and the meeting of at the Trinity in the baptism of Christ (*Ed.*).

believeth and is baptised, shall be saved; Christ's Presence, the Holy Ghost, Pardon of sin, and Salvation; all these are great Promises.

6. Consider the Eminency of Baptism every Word of God is pure, but Baptism is called the Council of God, *Luk. 7. 29, 30. They rejected the Council of God against themselves, not being baptized*; is not the Council of God a great thing?

7. Consider, since Christ hath been gone to Heaven, he hath commanded Baptism, *Acts 8. 29. the Spirit bid Philip joyn himself to the Chariot, which clearly appears was, that he might preach Christ, and baptize the Eunuch; And when he was baptised, he went away rejoicing*: Here's one Call from Heaven.

Another Command from Heaven to baptise, after Christs Ascension, you have in the Lord Jesus's sending *Ananias to Paul, Act. 9.19¹³. The Lord called Ananias in a Vision, and sends him to Paul; and when he comes, he saith, Acts 22. 16. and now why tarriest thou? arise and be baptized, and wash away thy sins*. This *Paul* tells us were the words of *Ananias*; here you have another Call from Heaven to baptize.

Again you shall find, *Act. 10. 4, 5. Cornelius* hath a Call from Heaven to send for *Peter*, who should tell him words where-by he should be saved. *Peter* hath a Call from Heaven to go to *Cornelius*, *ver. 19. 20. Go therefore, nothing doubting*; here *Peter* is sent from Heaven, and to speak words whereby *Cornelius* might be saved; and when he came to *Cornelius*, you shall find *ver. 48. He commanded them to be baptized*. Thus you see Baptism was commanded after Christ's Ascension; all which may shew Baptism to be a great Ordinance.

CHAP. VIII.

Answer to the common Objections.

SUch is the corruption of mans heart, as he will make Objections against the clearest Truth in the blessed Word of God; and which of the Truths of God, yea, hath not God himself been objected against? but I may say of Baptism, as once He said, *These things were not done in a Corner*: I only give this Scripture-caution, *They have closed their eyes lest they should see and be converted, and I should heal them*: Take heed of closing the eyes, and then I am sure thou wilt be willing in the day of Gods power; but if in Conscience thou desirest satisfaction, consider the Answers to the following Objections.

Object. 1.

Some object where it is said, *Mat. 28. 19, 20. To the end of the World*, that is, *to the end of that Age*.

Answ. 1.

To which I Answer, This cannot be the sense of the Text: First, Because Christ bids the Apostles teach them *to observe all things whatsoever I have commanded you, Mat. 28. 20*. Now do you think that all things the Apostles were to teach them to observe, were only to the end of that Age?

¹³Acts 9:10 (Ed.)

Christ commands them to repent, believe, to be holy, to be baptized; and are we to repent, believe and be holy, no longer than to the end of that Age? Secondly, Christ promises his presence to the end of the World, *Mat. 28.20. Lo, I am with you to the end of the World.* Now hath Christ promised his Presence but to the end of that Age? this would be a dreadful Doctrine, *Josh. 1. 5. He hath said, I will not fail thee, nor forsake thee;* so that the promise of his Presence is to last in all Ages, as the word may be rendred; *I will be with you in Ages, or, to the end of the World;* therefore observe, *all things to the end of the World.*

Object. 2.

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

I Answer.

Was the Baptism of *John* from Heaven or of men? *John's* Baptism was from Heaven, *Mat. 21. 25.* Then further, *John* was but to prepare Christ's way before him, *Luk. 1. 76. Thou shalt go before the face of the Lord, to prepare his ways;* so that *John* did but prepare Christ's way: This therefore was Christ's way, not *John's* way: But further hath not Christ commanded, and the Churches practis'd Baptism after *John's* Death, and Christ's Resurrection? Did not Christ say, *Go teach and baptize;* and wilt thou say this is *John's* Baptism?

Object. 3.

3. *But Circumcision and Uncircumcision availeth nothing, but a New Creature.*

I Answer.

Once Circumcision was something, when the Lord would have killed *Moses* because of the Circumcision, as *Exod. 4. 24, 25, 26.* and when the Lord said, *That whoever was not circumcised, he should be cut off from the people,* *Gen. 17. 14.* Now in the Gospel it is nothing, because abolished, *Gal. 5. 2. If you be circumcised, Christ shall profit you nothing:* But wilt thou say the Council of God is nothing? Baptism is the Council of God, *Luk. 7. 29, 30.* And is this nothing? Baptism is a Command of the Lord *Jesus,* *Mat. 28. 19.* And is his Command nothing?

Object. 4.

4. *I am baptised with the Spirit, which is the substance; Water-baptism is but the shadow.*

I Answer.

Thou mayst as well say so of all other Ordinances, they are but shadows; the Supper is but a shadow: Prayer, Hearing and Preaching are but shadows; and then whither wilt thou run? Then further, the Question is not whether it be a shadow; Is it a Command? If a Command, dispute not Christ's Authority lest he be angry. But further, call Water-baptism a shadow, yet consider Christ subjected to it, and who art thou, wilt thou be wiser than Christ? And further, *Acts 10. 47. They were baptized with the Spirit, and spake with Tongues,* and yet were baptized in water. *Remember he that is faithful in the least, is faithful in much.*

Object. 5.

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

I Answer.

No surely, for there's not any Word of God for such a thing, and thou must not be wise above what is written, *1 Cor. 4. 6.* And then consider, Circumcision concerned only the Males; but *Acts 8. 12. When they believed, they were baptized, both Men and Women.*

Object. 6.

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

I Answer.

Luke 7. 29, 30. The Pharisees and Lawyers (the learned men of the times) rejected the Council of God against themselves, not being baptized. Do not say as they said, *Which of the Rulers have believed in him?* Hearken to Christ's Answer, Mat. 11. 25. *Jesus answered, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them to Babes.* And further, If Learning were an Argument in this case, Are there not many Cardinals and Jesuits Learned men?

Object. 7.

7. *But are not there very Godly men, Pastors of Churches, that hold Infant-baptism?*

I Answer.

You are not to follow an Apostle further than he followeth Christ, 1 Cor. 11. 1. *Follow me, as I follow Christ.* Again, bring no Examples of good Men against an express word. You have an express word, Acts 8. 12. *When they believed they were Baptized, both Men & Women.* Elias was a good man, he called for fire from Heaven, but we must not do so. *Jehosaphat* was a good King, but the High Places were not removed; follow no Example against a word, 1 Kings 22. 42, 43. *Thou shalt not follow a multitude to do evil, Exod. 23. 2.*

Object. 8.

8. *But there's not a word against Baptizing Infants?*

I Answer.

Nadab and *Abihu* were burned with fire, because they did that the Lord Commanded not, Lev. 10. 2, 3. Again, if you mean by a word, an express word, then where have you a word, *Thou shalt not baptize Bells*, as you read in the Book of Martyrs they did? Where have you a word, saying, *Thou shalt not use Spittle, Cream or Salt in Baptism*, as the *Roman* Catholicks do? But you must know, it is enough against Infant-Baptism, it is not commanded.

Object. 9.

9. *But were there not whole Families Baptized?*

I Answer.

That it is expresly said, *They all believed, Acts 16. 34. He was baptized and all his, ver. 33. He rejoiced, beleving in God with all his House, ver 34. Crispus the Chief Ruler, believed in God with all his House; and many of the Corinthians believed and were baptized Acts 18. 8. Lydia and all her House were baptized, Acts 16. 15.* Here's no mention of Husband or Children, whether she was a Maid or a Widdow; only they are called Brethren, ver. 40.

Object. 10.

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

I Answer.

That the natural Branches were broken off by their Unbelief; and if they come to believe, they may be grafted in again, but till then they are broken off, Rom. 11. 20, 21. Again now in the

Gospel, the Axe is laid to the root of the Tree; and every Tree that brings not forth good fruit, is cut down and cast into the fire, *Mat. 3. 9, 10. Therefore you must not think to say you have Abraham, or a Believer, for your Father*; This is the sure Word of God. And thus you may see that the *Sadduces* were rejected, when they came for Baptism, thinking to say, *They had Abraham for their Father*, *Mat. 3. 7, 8, 9.* And further, Infants were Members of the National Church of the Jews: But where were they ever Members of a particular Church under the Gospel? When Infants were Members, then Servants that were bought with Money were all Members, *Gen. 17.12. Which are not of thy seed*: God now in the Gospel seeks such to Worship him, who *Worship him in Spirit and in Truth*, *John 4. 23.* And further, there was then a middle Wall of Partition; but this middle Wall of Partition is broken down, *Eph. 2. 14.* And now God is no Respector of Persons, but in every Nation, such as fear him and work Righteousness, are accepted of him, *Acts 10. 34. 35.*

Object. 11.

11. But is the Priviledge of Believers Children, less under the Gospel than it was under the Law?

I Answer.

What dost thou mean by Priviledge? was it a priviledge to be under the Law, or is it now a priviledge to be under the Gospel? or dost thou mean by priviledge to have the Promises which the Apostle tells us of, *Rom. 9. 8. They which are Children of the flesh, are not the Children of Promise*; or dost thou mean by Priviledge to partake of the visible Ordinance of Circumcision? And is this such a priviledge which the Apostle, *Acts 15. 10.* calls a yoke, that neither we nor our Fathers were able to bear, is this the priviledge thou meanest?

Object. 12.

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

I Answer.

What dost thou mean by Covenant? dost thou mean the Covenant that was made on Mount *Sinai*, or a Covenant of Works? dost thou mean the Covenant of Grace, wherein God promiseth to be their God? and dost thou make this Covenant of Grace to be Conditional? And dost thou judge, that *Ishmael*, *Saul*, and *Jeroboam* the son of *Nebat*, and *Ahaz*, and all they, were in the Covenant of Grace? or dost thou judge they lost their Interest in the Covenant of Grace, and so indeed make it a Covenant of Works? Therefore consider, God did make a Covenant with *Abraham* and his natural Seed, to give them the Land of *Canaan*. *Gen. 17. 7, 8.* but as to the Promise of Life and Salvation, this was made to *Abraham* and his spiritual Seed, *Gal. 3. 16. Now to Abraham and his Seed were the Promises made; he saith, not unto Seeds, as of many; but as of one, to thy Seed, which is Christ.* If you will believe this Text, there's little difficulty in the Objection, *Rom. 9.8. The Children of Promise are counted for the Seed.*

Object. 13.

13. But they were so far in the Covenant, as to give them a Right to the Ordinance?

I Answer.

Circumcision was entail'd on *Abraham* and his Seed, and his Servants; but where is Baptism intailed, upon Believers natural seed?

The Priesthood by a Covenant was entailed on the Tribe of *Levi* and their Seed, as you may read, *Josh. 18. 7. Num. 25. 13.* will you now entail the Ministry on Preachers and their natural Seed?

But as to the point of Baptism, were there not many that came to be Baptized? and *John* said, *Think not to say you have Abraham for your Father*, Mat. 3. 9. clearly shewing that their Carnal Right was cut off by the Gospel. Now *the Axe is laid to the Root of the Tree, every Tree that bringeth not forth good fruit, is hewen down and cast into the fire*. And note further, *Abraham* had a word for to warrant his circumcising his Seed; but where is there a word for Baptizing Infants?

Object. 14.

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

I Answer,

The Text tells you plainly, they were not brought to be baptized, but that Christ might *lay his hands on them, and pray for them*, Mat. 19. 13. Mark 10. 16. Here's nothing of Baptism.

Object. 15.

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

I Answer.

Do so much justice to thy own Soul as to read the whole Text; and you shall find, that it is said, *The Promise is to you and to your Children, and to all that are far off, even as many as the Lord our God shall call*: Here you see it is to such as are called. Now if you say this word *Call* relates not to the Children, but to them that are afar off. *I Answer*, it must needs relate to the Children and their Parents, and all afar off, because it is the Promise, ver. 16, 17. this is that which is spoken of by *Joel* the Prophet, *I will pour out of my Spirit on all flesh, on your Sons and Daughters*, Joel 2. 28. *on the Remnant whom the Lord shall call*, ver. 32. Now if the Promise of the Spirit be to Children, though not called; then either the Promise doth fail; and that's a fearful thing to think; or else all the Children of Believers do partake of this glorious Spirit; but the contrary daily experience shews, that many of Believers Children are Carnal, not having the Spirit; and it is fulfilld only to such, whom the Lord our God shall call.

Object. 16.

16. *But I have been Baptized in my Infancy therefore what need I be Baptized again?*

I Answer.

As one saith of Marriage, It is not the Bed that makes Marriage, for then fornication is Marriage, but a lawful consent by Covenant, that makes Marriage. So I say of Baptism, it is not Water thrown on the face that makes Baptism; but it is a free consent and subjection to Christ according to the Rule, that makes Baptism; Now when thou wast an Infant thou gavest no consent, thou canst not tell of any such thing but by report; thou knowest not when it was, thou hadst no Faith in the Act. *And what ever is not of Faith is sin*, so that thou art not yet baptized. Again¹⁴, consider what defects have been in thy Infant-Baptism? First, there was no Rule to baptize thee while an Infant. Then thou wast not a right subject, for thou oughtst to believe and be baptized: then thou wast only sprinkled, not buried in baptism, as Christ was and hath commanded; Now wilt thou call that baptism which was only a Tradition received from thy Fore-Fathers, when the Lord Jesus did shed his most precious blood to redeem thee from the Tradition of thy Fore-Fathers, 1 *Pet.* 1. 18, 19.

¹⁴This edition deletes a reference to a defective baptism in Acts 19 (*Ed.*).

Object. 17.

17. But many lay so much stress on Baptism, as makes us more backward to it.

I Answer.

Is there more stress laid by any than by Christ? who said they rejected the Council of God against themselves, not being baptized, *Luk. 7. 29, 30.* And is it not our duty, *to contend for the faith once delivered to the Saints?*

Object. 18.

18. But the Children of Believers are holy, therefore they ought to be baptized.

I Answer.

As it is said the Children are holy, so it is said the unbelieving Husband is holy, or sanctified by the believing Wife. This Holiness is wholly to the use of Marriage, for the Apostle is in that place, (*1 Cor. 7.*) speaking of Marriage, and whether those who have believed should live with unbelieving Husbands, or put them away, as *1 Cor. 7. 13.* So that the Holiness here spoken of, it is wholly to their use, it is said, *Zach. 14. 20. There shall be Holiness on the Horses Bells, and every Pot in the Lords House shall be Holy.* Now do you think this was a sufficient warrant to baptize Bells, as you may read they did in the Book of Martyrs? But there is a being holy for the use of the Believer, *as every creature is sanctified by the Word of God and Prayer, 1 Tim. 3. 4,5¹⁵.* And to the Pure, *all things are Pure, Tit. 1.15.* That is to their use: Thus Children are holy, and unbelieving Husbands are sanctified to their use; But if you think, Believers Children are inherently holy, doth not your experience tell you the contrary? do not we see good Men have ungodly Children, and bad Men have holy Children? so that they are only holy for their use, they are not born in uncleanness.

Object. 19.

19. When they were formerly circumcised, Men of years were circumcised; but afterwards Infants were circumcised; so in the Gospel, when Baptism was first administred, Men and Women were baptized, but afterwards Infants were Baptized.

I Answer.

When God first commanded Circumcision he commanded that it should be administred to Children, *Gen. 17.10. every Man-child;* but when Christ commanded Baptism, he commanded that persons should be taught, and that they should believe and be baptized; and never gave a Command to baptize Children. Then consider we have the Lives and Acts of the Apostles and Primitive Churches for divers years, and not one Infant baptized. *Paul* was converted sometime after Christs Ascension, and was fourteen years in Christ, *2 Cor. 12. 3.* In these fourteen years surely some Children were born, yet not one baptized that we read of.

Object. 20.

20. These were Heathens that were baptized in the Apostle days.

I Answer.

Was the Lord Jesus a Heathen? he was baptized. The Eunuch a Worshipper to the true God. *Cornelius*, a man whose Prayers and Alms came to God for a Memorial, were these Heathens? Nay, do not those who baptize Infants, baptize Heathens? *Eph. 2. 3. We are the Children of wrath*

151 Timothy 4:4, 5 (Ed.).

by Nature: It is you that plead for the baptizing Heathens, we plead for the baptizing Believers.

Object. 21.

21. *But Paul saith, 1 Cor. 1. 17. Christ sent me not to baptize but to preach.*

I Answer.

That *Paul* did baptize, 1 *Cor.* 1. 14, 15. He baptized *Crispus* and *Gaius*, and the Household of *Stephanas*, and divers others. Now what he did, he did by Commission or Presumption; but he did it not by Presumption, therefore he did it by Commission; he was sent to preach. Baptism fell in as a part of his Preaching Office; *Philip* was chosen a Deacon, yet he baptized the Eunuch, Baptism fell in as part of his work, *Acts* 8. so that he that is called to be a Preacher, needs no call to baptize, the other falls in as his work.

Object. 22.

22. *But there were three thousand baptized in one day, how could all these be dipped in one day? they might be sprinkled, but not dipped.*

I Answer.

They might well be dipped, for there were twelve Apostles, and seventy Disciples, as *Luke* 10. 1: that is eighty two; these might well baptize three thousand in a day.

CHAP. IX.

Believers-Baptism and Infant-Baptism compared

1. Believers Baptism hath a Command, <i>Mat.</i> 28. 19, 20.	1. <i>Infant-Baptism hath not a Command.</i>
2. Believers baptism hath many Examples, <i>Acts</i> 8. 12. <i>cap.</i> 2. 37, 41, 42 &c.	2. <i>Infant-baptism hath no Example.</i>
3. Believers baptism is from Heaven, <i>Mat.</i> 21. 25.	3. <i>Infant-baptism is from Men.</i>
4. Believers baptism is the Council of God, <i>Luk.</i> 7. 29,30.	4. <i>Infant-baptism hath the Council of Men.</i>
5. Believers baptism hath been Gloriously sealed, <i>Matthew</i> 3.	5. <i>Infant-baptism never was sealed by God.</i>
6. In believers baptism, the person baptized acts faith.	6. <i>But in Infant-baptism, the Infant acts no faith.</i>
7. In believers baptism the person subjects in acts of obedience.	7. <i>But in Infant-baptism the Infant puts forth no Act of Obedience.</i>
8. In believers baptism the person knows when he is baptized.	8. <i>But Infants know not any thing of their baptism.</i>
9. Believers remember when they were	9. <i>Infants remember not their baptism .</i>

baptized.

10. Believers are buried with Christ by baptism, *Rom. 6. 4.*

11. All believers that are baptized, are in the Covenant of Grace.

12. All believers baptized receive remission of sins, *Acts 2. 37, 38.*

13. God hath promised that all that believe and are baptized, shall be saved, *Mark 16. 16.*

14. Believers rejoyce when they are baptized, *Acts 8. 39. & 16. 34.*

15. Believers baptism hath the plain Word of GOD, *Mat. 28. 19.*

16. All the World may undeniably affirm, that believers were baptized by the Apostles, *Acts 8. 12.*

17. All those who baptize Infants, do confess believers were baptized.

18. Believers baptized, do lawfully partake of the Lords Supper.

19. All believers baptized, are living stones fit for Gods house, *1 Pet. 2.5.*

20. Believers baptized, build on Christ by their own faith.

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

22. Believers baptized are converted, and shall never come into condemnation, *Joh. 5. 24.*

23. Believers baptized, are not the Children of wrath, *John 3. 36.*

24. Believers baptized do know Christ to be precious, *1 Pet. 2. 7.*

25. Believers Love Christ, and keep his Commandments, *Joh. 14. 15.*

26. Believers baptized, worship God in Spirit, and in truth, & such God seeks to Worship him, *Joh. 4. 23. 24.*

27. Believers baptism must stand as long as

10. Infants are not buried, they are only sprinkled.

11. All Infants baptized are not in a Covenant of grace.

12. But all Infants baptized do not receive the remission of sins.

13. God hath not promised that all Infants that are baptized shall be saved.

14. Infants do not rejoyce, but usually weep when they are sprinkled.

15. Infant-baptism hath human consequences¹⁶ only.

16. But all the world cannot affirm that any Infant was baptized by the Apostles.

17. But all baptized believers do deny, that Infants were baptized.

18. Infants baptized, do not lawfully partake of the Lord's Supper.

19. But all Infants baptized, are not living stones fit for Gods House.

20. But such as baptize Infants, build on anothers faith.

21. But such as are baptized on anothers faith may perish.

22. But Infants baptized are not converted, and many come into condemnation.

23. But Infants baptized, Joh. 3. 36. may be yet under under wrath.

24. But Infants baptized, do not know Christ to be precious.

25. But Infants baptized do not love Christ and keep his Commandments.

26. But Infants do not know what to Worship.

27. Infant-baptism must fall, because it hath

¹⁶Consequence. That which follows logically, or can be deduced or inferred; a logical result or inference. †Formerly, the conclusion of a syllogism as opposed to the premises (obs.). The Oxford English Dictionary Online.

God's Word doth stand, *Mat. 5. 18.*

28. Believers baptized may repel Satan as Christ did, saying, it is written, *They believed and were baptized.*

not the Word of God.

28. But you cannot repel Satan, saying, It is written, Infants were baptiz'd; for it is not written.

CHAP. X.

Plain Scriptures concerning Baptism without any human consequence¹⁷ from Mans Wisdom.

MAT. 3. 13. Then cometh Jesus to *John* to be baptized, *ver. 15.* And Jesus said, Suffer it to be so now, for thus it becometh us to fulfill all Righteousness, *ver. 16.* And Jesus when he was baptized went up straightway out of the water.

Mat. 21. 25. The Baptism of *John*, whence was it, from Heaven or of Men? if we say from Heaven, he will say why did ye not believe in him?

Luke 20. 6. But if we say of men, the people will stone us.

Luke 7. 29. The Publicans justified God being baptized.

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

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

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

Ver. 41. Then they that gladly received his Word were baptized.

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

Acts 8. 12. And when they believed they were baptized, both men and women.

Ver. 36 And the Eunuch said, here is water, what doth hinder me to be baptized?

Ver. 37. And *Philip* said, if thou believest thou mayst.

Ver. 38. And they went both down into the water, both *Philip* and the Eunuch, and he baptized him.

Acts 9. 18. *Saul* arose and was baptized.

John 3. 22. After these things came Jesus and his disciples into the Land of *Judea*, and there he tarried and baptized.

John 4. 1. Jesus made and baptized more disciples than *John*.

Acts 10. 47. Can any man forbid water that these should not be baptized, that have received the Holy Ghost as well as we?

Ver. 48. And he commanded them to be baptized in the Name of the Lord.

Acts 18. 8. And *Crispus* the chief Ruler of the Synagogue believed on the Lord with all his House, and many of the *Corinthians* hearing, believed and were baptized.

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

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

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

1 Pet. 3. 21. The like Figure whereunto baptism doth save us.

1 Cor. 12. 13. By one spirit we are all baptized into one body.

Acts 16. 33. And he took them the same hour of the night, and washed their stripes, and was

¹⁷See footnote 17 for definition on consequence(s)

baptized, he and all his straightway.

Ver. 34. He believing in God with all his House.

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

Ver. 23. And Jesus himself being about thirty years of Age.

John 3. 23. *John* was baptizing in *Aenon* near *Salim*, because there was much water there.

CHAP. XI.

Considerations by way of Conclusion.

1. Consider that when souls are ashamed, then God will shew them the Ordinances and forms of his House, *Ezek.* 43. 11. The Gospel Church hath its forms.

2. Consider when God gives any soul a new heart, it is to fit him for Gods Ordinances, *Ezek.* 11. 19. 20. *I will give them a new spirit, and I will take away the heart of stone, and give them a heart of flesh, that they may walk in my Statutes, and keep my Ordinances and do them.*

3. Consider what a danger it is to resist an Ordinance of God; read *Rom.* 13. 2. *Luke* 7. 29, 30. They rejected the Council of God, not being baptized.

4. Consider what Judgments have attended the changing of Gods Ordinances, *Isa.* 24. 1. *Behold, the Lord maketh the Earth empty, and turneth it upside down; there's a change, but why, ver. 5. They have changed the Ordinance; when Christ commands to Believe and be baptized; and men baptize Infants who do not believe whether this be a change of the Ordinance, judge ye?*

5. Consider, what fell on *Nadab* and *Abihu* the sons of *Aaron*. *Lev.* 10. 1. 2. They offered what the Lord commanded not: it was not forbidden; but that's not enough, 'twas not commanded; Infant-Baptism is not forbidden, but it is what the Lord commanded not.

¹⁸6. Consider if what thou didst receive in thy Infancy was no Baptism, and thou hast not been baptized since, then thou livest in the neglect of a great Gospel Ordinance: wilt thou call that Obedience which was not thy Act, and had not thy consent, nor thou knowest not of, nor canst remember when it was done, and thou hadst no faith in? and wilt thou call that baptism that was not of thy obedience, but thy Parents will?

7. Consider that the Ordinances must be kept as they were delivered, *1 Cor.* 11. 2. But Baptism was delivered to Believers and not to Infants. God did indeed deliver Circumcision to Infants, but never did deliver Baptism to Infants.

8. Consider, that many who have not been Baptized since they believed, do deny Baptism to their Children: Let me ask such, if their own Infant-baptism was sufficient to them, if they do deny it to their Children? why do they reckon their own Infant-baptism sufficient? - *How long halt ye between two opinions?*

18A paragraph present in the first two editions is deleted here. It relates to the re-baptism that occurred in Acts 19:1-6. Norcott used this example as an argument for baptizing those who had been baptized as infants (*Ed.*).

9. Consider, that it is without all doubt Believers were Baptized, *Acts* 8. 12. The Baptizing of Infants (at the best) is but a doubt; Infant-baptism hath been often disputed, but when was Believers Baptism disputed? It is in very words exprest, *They believed and were Baptized*. Now is it not better to go in an undoubted way, than in a dark way?

10. Consider, there are multitudes of Examples of Believers Baptism; see page 11¹⁹. of this Book; but there's not one Example of Infant-baptism.

11. Consider if the salvation of thy soul did ly upon this question, Whether were Believers Baptized, or were Infants baptized? wouldst thou not say, surely Believers?

12. Consider, as Birth right gave a right to Circumcision under the Law, so Birth-right gave right to the Priesthood.

Now you would entail Baptism without a word to the Believers seed, why then will you not entail the Ministry unto the seed of Ministers? Would it not be strang Logick, to say, the Preachers seed under the Gospel, have less priviledg than the Priest's under the Law?

13. Consider, that we are not to think of any above what is written, *1 Cor.* 4.6. Now if Infant-baptism be not written as an Ordinance, do not judge it to be an Ordinance.

14. Consider that Christ was faithful in all his House, *Heb.* 3. 5, 6. If it had been his Fathers Will that Infants should have been Baptized, surely he would have been so faithful as to have left us one word in his Blessed Scriptures.

15. Consider, *Moses* the servant of the Lord did all according to the Pattern shewed in the Mount, *Exod.* 25. 40. and shall not the servants of the Lord do all according to the Pattern he hath shewed to us in the New Testament? the Pattern left on record is, *They believed and were Baptized*, *Acts.* 8. 12.

16. Consider, whether those who do so depend on their consequences without a plain Text, will grant Papists and others the same consequences, for Altars, Surplices, &c. seeing all is to be done decently; And they say, Surplices are decent, Railes about the Tables are decent, &c?

17. Consider, that seeing the Scripture is so exact, in setting down the several circumstances of Persons Baptized, *Acts* 16. 13, 14. the time, *the Sabbath*, the place, *by a River side*; the Custom, *Prayer was wont to be made*; the Company, *Women*; the Name, *Lydia*; the Trade, *a Seller of Purple*; place of abode, *as the City of Thyatira*, her Religion, *a Worshipper of God*; her Action, *She heard Gods Word*; *the Lord opened her heart*: the Instrument, *words spoken by Paul*. So *Acts* 16. 27, 28, 29, 30. so many circumstances, but not one word in any place expressed, that ever any Infant was Baptized; why should it be left out, were it Gods Will it should be done?

18. Consider, *there is but one Law-giver who is able to save and to destroy*, *James* 4. 12. *The Lord is our Judge, the Lord is our Law-giver*, *Isa.* 33. 22. Now where hath this Lord given a Law for Baptizing Infants? This one Law-giver hath not given one Law for the Baptizing Infants.

19. Consider, whether Baptizing Infants, Godfathers and Godmothers, the Cross in Baptism, the

¹⁹Chapter 3 (Ed.).

Promises and Vows made for Children, were not all brought in by Humane Invention, at the same time or on the same Reasons?

20. Consider, whether it be safe to admit of Consequences against an express Rule? *Mat. 28. 19. Teach and Baptize.*

21. Consider, whether those who Baptize Infants, will not have it said to them by the Lord one day? as in *Isa. 1. 12. Who hath required these things at your hands?*

22. Consider, whether any of the Gospel-Ordinances hath so many plain words as Believers Baptism?

23. Consider, whether being Baptized be not a justifying God, and on thy part thou not being Baptized, dost not reject the Council of God? *Luke 7. 29, 30.*

24. Consider, whether such as hold Infant-baptism do not Preach Baptism to be a Sign of Regeneration, and whether all or any Infants Baptized are Regenerated.

25. Consider, whether those who have not respect to all Gods commands will not one day be ashamed? *Psal. 119. 6.*

26. Consider, whether *Abraham* durst circumcise his child without a word of Command, then how darest thou Baptize a child without a word?

27. Consider, whether we are not to press after the purity of Ordinances, and whether those Ordinances which have the express Rule, are not most Pure?

28. Consider, whether they and only they shall not have the *Well-done* at Christ's coming, who have done what he hath commanded, and as he hath commanded?

Now I beseech thee to consider what hath been said in this matter; and the glorious God of Truth give thee the Spirit of Truth, which may lead thee into all Truth, and may build thee up, and give thee an inheritance among them that are sanctified? and as in sincerity, with unfeigned love to God and thy soul these things have been written: So the very God and Father of our Lord Jesus, sanctifie thee throughout, in body, soul and spirit, and give thee a heart to search whether these things be so.

An APPENDIX, containing other Objections of the Pædo-Baptists, with Answers there-unto, By another Hand.

Object. 1.

1. *Infants of Believers ought to be Baptized, because the Natural Seed of Believers are the Spiritual Seed of Abraham.*

I Answer.

This is contrary to Rom. 9. 6, 7, 8. *For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all Children: but in Isaac shall thy Seed be called; that is, they which are the Children of the Flesh; these are not the Children of God: but the Children of the Promise are counted for the Seed.* And Gal. 3. 7, 26, 29. *They which are of Faith, the same are the Children of Abraham. Ye are all the Children of God by Faith in Christ Jesus: And if ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.* The Sum of the Apostles Argument is, that, the *Children of the Flesh*, or *Abraham's Natural Seed* are not the *Children of the Promise*: but whosoever believe, whether Jew or Gentile, they are Abraham's *spiritual seed*, and none other.

Object. 2.

2. *But to Abraham and his Seed were the Promises made, Gal. 3. 16.*

I Answer.

The new Covenant promises were made to *Abraham* and his *spiritual seed*, that is, *Believers*; for *they are the children of God, and Heirs according to the promise.* Therefore saith the Apostle, *He said not, and to seeds, as of many, but as of one, and to thy seed, which is Christ, Gal. 3. 16.* Many Temporal promises were made to all the seed of *Abraham*, natural and spiritual; but his spiritual seed only, that is, *Believers*, are intitled to the promises of the new Covenant. For those promises being made to Christ, namely, to Christ first, and then to all that are in Christ, none can have an Interest in them, but as they are considered in him, because he is the great point or centre of the promises, in whom they [meet] and are established.

Object. 3.

3. *But the Infants of Believers are to be baptized, because they have Habitual Faith.*

I Answer.

If by *Habitual Faith* our Adversarys understand an *Infused Habit of Believing*, and that all the Infants of Believers have this *Infused Habit*, then let them produce some Argument either from plain Scripture, good Consequence or rectified Reason for their Opinion. For to tell us of *Habitual Faith* in Infants, without any manner of Proof, either *Scriptural* or *Philosophical* is meer begging of the Question. But if by *Habitual Faith* they mean a Potentiality in the soul to believe, this will no more qualify their Infants for Baptism, than the *Infants of Heathens*; because there may be a Potentiality in the one, as well as the other to believe. And seeing it is but a Potentiality they speak of, I demand how they come to know that their Infants have this Power? is it by Revelation, or by Observation? If by Revelation, then surely they have some text for it? If by Observation, then their Infants do demonstrate it by some Act or other of Believing? but if neither

of these ways, then not at all.

Further, we may not Baptize *Infants* upon a meer supposed power of believing, because a bare supposition or Presumption, is a groundless bottom to go upon: For the Scriptures do no where countenance such a practice. We do indeed baptize *Grown Persons* upon presumption that they are Believers, they making to us a profession of their Faith in Christ, and giving Testimonials of amendment in their Lives; but *Infants* being not capable of professing *Faith in Christ*, or testifying of *Repentance from Dead Works*, we must not baptize them upon a supposition, that, as *Believers Children*, they have a potentiality to believe, which others have not.

Object. 4.

Infants of Believers are capable of having the Seal of the Covenant of Grace, which is Baptism, applied unto them.

I Answer.

Baptism is no *Seal of the Covent of Grace*. Christ is the *Great Blessing of the Covenant*, and the Holy Spirit *Sealeth him* to the Souls of the Faithful. *In whom after that ye believed, ye were sealed with the Holy Spirit of promise, Eph. 1. 13. And grieve not the holy spirit, whereby ye are sealed to the Day of Redemption, 4. 30.* And as the Holy Spirit sealeth Christ to the Soul, so Faith the fruit thereof, sealeth the Soul to Christ. *He that hath received his Testimony, hath set to his Seal that God is true, John 3. 33.* But granting for Argument-sake, that Baptism is a Seal of the Covenant of Grace, how come Infants to be capable of it? Is there any Word of God in the New Testament for the Baptizing of them? There is none. How then are they capable of Baptism? Why, the *Devisers of Will Worship* have created them a Title to it against the *Express Revelation of God*.

FINIS.

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