

A

Treatise of Baptism

Wherein is clearly proved the lawfulness and usefulness of
Believer's Baptism; And also the Sinfulness and Vanity of
Infant's Baptism. With Many useful Instructions
Concerning the Same Matter.

Grounded upon Ephesians 4:5

One Lord, One Faith, One Baptism

By

Robert Garner

Proverbs 10:9

He that walks uprightly walks surely, but he that perverts
his ways shall be known.

Psalms 119:126-128

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

London

1645.

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As always dear Reader, when you find necessary corrections, please let us know that we may make the proper changes. These old writers deserve our best.

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DEAR AND KIND READERS

"Come up hither, and I will shew thee things which must be hereafter." Rev. 4:1.

You who are seeking a *closer fellowship* with Jesus Christ will be very interested in these following pages. You will *not* be **disappointed**. Garner's work will be as *new* and *sweet* wine poured into your spiritual wounds. Because the Holy Sprit has **quickened** you unto spiritual life, and because you are in **eternal** and **vital** union with Jesus Christ, you also have a desire to become one with Him in a **manifested** and **orderly union**. You long to know more about **who you are** and **unto Whom you belong**. You, too, long to be **manifested** to the Israel of God even as Christ was *in His baptism*. Garner will help you realize even more *where* Jesus Christ has **already taken you** and **help explain**, in a very simple and plain way, some of the *manifest evidences* Christ has for you. These will show you and others like you **where** you **already are** with Him, that is, if you are indeed one of the pure and chaste virgins who are without fault before the Throne of God. When Jesus, the Man-Child, **was caught up to the Throne of God**, so were His *people because of their Union with Him*.

To Those in Union with Natural Christianity

If you are a natural religionist, then Garner will be of **little** or **no** benefit to you. It has too much **mystical** nonsense for you. Because the standard of your faith is **Pedobaptist Nationalism**, or **Imperialistic Christianity** (the various creeds and doctrinal statements issued by the priests, bishops, prelates, ministers and eunuchs summoned by the various Civil powers), either that of **pre-Papal Rome**, **Papal Rome** or one of her **harlot daughters**, the various forms of Protestantism, then this work is not for you. Perhaps you have renounced **Infant baptism**, yet you are still a *natural religionist* and don't even realize it. Still, this work will offer you little. You will find it to be a mixture of **mysticism**, **rigidism** and **sacerdotalism**. Of course, *it is not*. You don't know that, **1 Corinthians 2:14**, **John 3:26-27**. It would be better for you **not to read it**. You will **not** understand it because you have no **part** nor **lot** in this matter. You are better served with the **Imperialistic** Creeds and Confessions of the Nationalists, either Protestant or Papal. That is, because they, like you, are merely **natural**. Being **natural**, you and they are **in union** with the **earthly system** and its *carnal ordinances, churches and creeds*. You may have renounced **magic** in baptism and in the Lord's Supper, but your *fig leaf* is your **natural mental ability** and this work is **beyond** your power to comprehend, **I Cor. 2:13, 14**.. This is one of our *pearls*. We have no desire for you to **turn** on us or Garner and **rend** us after you have read it. It would be better for you to stop here and go no further. You should return to your **natural environment**, **Matthew 7:6**; **2 Peter 2:21, 22**.

To Those In Union with Rigid High Church Legalism

This work will offer little or no help for you because you will read it only to **prove** your **point** *against all others who differ from you*. That is not the purpose of this rare and fine pearl. There is **no voting on baptisms** or **no voting churches into existence** anywhere in this work. Therefore, I will **forewarn** you, you will turn aside from this work proclaiming that "there is not much to it." Or, "if you have read **one** work on baptism, you have *read them all*." Or, you might say "*Garner was not sound on the church or church ordinances*." **Why would these be your conclusions? Because you have not yet cleanly escaped from Babylon**. I know how you think, ***I have been there!*** The old Baptists were **strict** and **orderly** in the New Covenant **way**. That does not mean they were **rigid high church legalists**. There are many other works you can read **to find out** what ***the church and its succession is all about***. You will need to study other works to understand **who** and **what** an ***administrator of baptism is*** and ***how he can be known***. This work is a very simple and basic work. It is not designed to answer all those questions in depth. Garner's **pearl** is simply a **basic introduction** to the ***old Baptist faith and order***. It **opens** the **door** to much greater and more advanced studies, if you have a desire to **forsake all else** and ***cleave only to Christ and Him alone***. If you are among those who, like the Eunuch, *are crying out for help*, then Garner **will help you**. If you **turn** on Garner and try to **rend** him, then **you too** are a **naturalist, a rigid high church legalistic naturalist**. Therefore this work will be of no value to you.

To Those Under the Heavy Burdens of Men and Their False Churches and False Baptisms

If you feel and know your burdens, this work will help you because it speaks of **Jesus Christ**. Garner on **Baptism** is **all** about Christ and what ***He has done for you***. It will help you become **aware** of **what baptism is** and ***what it is all about***. I suggest you first turn to and read very carefully **Romans chapters 6 through 8**. Then read **Colossians chapter 2**. If you doubt that baptism is a part of the gospel system of Christ then read from Mark chapter one, the first few verses. If you doubt that baptism is a spiritual work of the New and Everlasting Covenant, then turn and read **Ezekiel 36**. Please note very well verses **23-38**. If you desire to see that there is a **New Covenant**, in a **New Land**, with a **New Sanctuary**, with **New Ordinances**, a **New and Better High Priest** and **Priesthood** with a **Better Sacrifice**, than anything else ever before, then read from **Hebrews 3-10**.

To Those, Like Myself, Who Have A Reason To Hope They Are in the Land and Want to Know More About Where They Already Are and Unto Whom They Belong

I remember trying to read Robert Garner's **Treatise on Baptism** for the first time several years ago. I was just as astonished at its contents as I had been with most of the other material I read from the pre-Calvinized or pre-Protestantized Particular Baptists of England. They became **Calvinized** during the mid and late 1600s and **Protestantized** during the 1800s. I had already **traveled** enough among some of the Baptists of the 1700s to realize that they had very different views of the **church** and the **ordinances** than anything I knew about. I read some writers who spoke of **baptism** as a "**witnessing**" and "**confirming**" ordinance of the true Gospel of Jesus Christ. ***I had no knowledge of what that meant***. I read from one or two old Baptist apologists. They defended baptism by dipping in different ways. One defence was that the Holy Spirit **bore witness** to gospel dipping as a **gospel testimony**. He **converted sinners**, in many cases, ***who simply came to watch the baptism*** of others. The old Baptists pointed out that sinners **never were converted** at an infant's **sprinkling or pouring**. I **wondered** at such **wonderful accounts**. My spirit **leaped** within

me and my heart **burned** as my *inner man* searched for **more** than the **modern** Baptist idea that baptism was simply a **symbol or figure**, or, all Baptist dippings were valid if a church voted on them. Of course, **modern** Baptists claimed that the **voting church** must be able to show its **succession** by a *mother church voting it into existence* or it **did not have proper authority**. This was supposed to be the **deep teaching about baptism** which the modern Baptists laid on me. I wanted **more** than *modern* Baptists were able to give me. I longed for the **higher life** found among those who were indeed **called up hither** and **enabled to see** the things afterward which **would come** to them and others who like them were *in the higher and heavenly way of Jesus Christ*. I **longed** for John 14:21 to become a real and vital experience in my Christian life. I **longed** for the Kisses from His mouth which would **renew** and **comfort** me as often as I could have them, **Song of Solomon 1:2-4**. I **longed** for that "land" were in I would find **plenty** and be **satisfied**, Ezek. 36. I was still looking for my "Sabbath" so I could **cease from my own labors**, Hebrews 4. I had **not yet** found that "City" whose **Builder and Maker is God**, Hebrews 11 and 12. Those who **have Him**, but who are **seeking where He dwells** that they **may be with Him there**, those who **have walked in a dry and barren land**, seeking His heavenly City, His Spouse, the Lamb's Wife, will understand what I was going through. Those who are seeking to find where their Beloved One **often abides** and **feeds His flock**, even its **kids**, will understand my inner quest, thirst and hunger. I **read** and then **re-read** Garner on **Baptism**. I even **outlined** it. The Lord **blessed** it to start the *opening of my eyes* to a much **different concept of baptism** than *anything I had ever heard of or read about before*.

The Three-fold Experience in the One Gospel Baptism.

I agreed with Garner *that by Baptism in Ephesians 4:5, the saints are to understand the Baptism of Water*. But what was **new** to me was that this one baptism in water **always** brought with it the **baptism** into the **Holy Spirit** and also the baptism into **Sufferings or into Fire**. Modern Baptists warned me, that there are no additional experiences and empowerments from the Holy Spirit for us now except in the new birth and its antecedents. The modern Charismatics have driven the modern Baptists away from the true ordinance and its spiritual blessings. Later Daniel King's **Way to Sion** would help me to understand what this all meant. King showed me that the *baptism into the Spirit* is into the **teaching, empowerment** and **language** of the Spirit or the New Covenant Gospel System of Jesus Christ which is made alive and maintained by the Holy Spirit. This would enable Christ's saints to speak in the **new gospel language** of the true gospel of Jesus Christ, but not in some **fake nonsense** as the modern charismatics do and some did even in King's days, nor in the false gospel language of the Arminians. I also had **not yet** experienced the *baptism of sufferings* which **all must live under** *who have the one true heavenly baptism in water*. I had experienced some sufferings because of other doctrines, but nothing like what would follow. This one baptism has a **Trinitarian experience**.

The Succession of the Gospel Role Model from the Father to His First Born Son and then to His Brothers and Sisters

We follow Jesus Christ **into the water**, this places us **under the very same Holy Spirit** He came under at His baptism. He received the Holy Spirit **without measure**. We have Him **by measure**. We begin our **heavenly walk** with Him in the **new and living way following** our baptism even as He did His. In this **new and heavenly way** the Holy Spirit brings us into the **very same works** which Christ saw His **Father do in eternity past**, and **into the very same Gospel** which Christ heard His **Father proclaim in eternity past**. Christ brings us **into the very same commandants** which His **Father gave to Him, and**

He, our Lord Jesus Christ, gave unto us. We have the very same **commission**, for *as the Father sent Christ even so Christ sends us.*

In addition, I began to realize that **the Holy Spirit empowered Christ at His baptism** (*in His human nature*), so He could **preach** and **teach** the words and commandments **given to Him in eternity past by His Father**, and **walk in the works and ordinances** which He had **seen and learned** from His Father. Christ taught His disciples that His Father was His **role model** and **teacher** (this was a part of His voluntary humility), and that He was our role model and our teacher by the power and ability of the Holy Spirit. Garner helped me, to **experience** the Christian's joy of **being brought into the succession of the Gospel order** which Christ had **seen and heard** from His Father, which succession and order He **entered into** and **walked in**, and **into which He was now taking me**, and **would enable me to walk in by His Holy Spirit** Who *proceeded forth to me from the Father on Christ's behalf* as His **witness** to me that I was already **in union** with Him. I was **seated with Him at His Father's Throne**. I knew these truths *in my mind*, but they had **not yet become an experience** to me.

Gospel Comprehension

I started to realize that as my **mind** became **renewed** by the Holy Spirit bringing me into a **GOPEL COMPREHENSION**, that my thoughts and intents would become **transformed** up above this world. Christ had already carried me away from my **union** with this present evil world and all its earthly things, Romans 12:1-3. I longed for a greater **renewing** of my mind so that I would not be **conformed** to this world or in **union** with earthly systems, commandments and ordinances. I wanted what the old Particular Baptists experienced and spoke about as a **real** and **vital** part of my *Christian experience*.

No Power or Magic in the Elements or in the Act

This does not mean there is any **magic in water** or in the **Lord's Supper**, or even in the **act** of baptism. What this **does mean** is, in *baptism*, as in all *other gospel acts and works*, Christ **meets with** and **manifests Himself** to His people in a wonderful way of **comfort** and **love** as a **witness** and **seal** to them, **within** and **without**. This shows that they are a part of His **purchased possession** even though they are only *earthen vessels*. This shows them that they are **with Him where He is**. The **elements** used in the New Covenant ordinances are *powerless*. So is the *physical act*. Without **faith** and without the **empowering of faith by the Holy Spirit in these gospel ordinances and actions, they are nothing**. They are **only natural actions**. The Holy Spirit **increases** the **sense of life** and **comforts us** in these actions **when Christ meets with us as one in the act**. This is the beginning of what the **abundant life** is all about, not just **eternal life**, but life more abundant.

Baptism in Water is an Ordinance of Jesus Christ which is Administered by the Entire Trinity of Divine Beings

I realized long ago that **Baptism in water is an Ordinance of the Lord Jesus Christ**. This part was not new to me. But, what was new to me was Garner's usage of I Corinthians 12:13 to refer to water baptism. I had never accepted the modern **universal, invisible church** ideas about I Cor. 12:13, but I was not able to come to the fullness of its meaning before Garner started me toward its **application** and **meaning** among the old Baptists. Since studying Garner I have studied almost, **without exception**, all the other old Baptists of that era on baptism. They all, without exception, understand I Cor. 12:13 to refer to water baptism. (The open membership people like Jessey, Tombes and Bunyan held to the invisible church ideas and were not among the old Particular Baptists.) This baptism in

water is **administered** by the Holy Spirit. He **does this through one of Christ's gifts**, an **able minister** of the New Covenant. Garner led me into Samuel Richardson's **Divine Consolations**. Richardson helped me understand I Corinthians 12:13 even more than Garner did. I was able to conclude that not only is there a **Trinitarian experience** in gospel baptism, but the Holy Trinity, the Father, the Word and the Holy Spirit, all have a part in the **administration of gospel baptism**. The *Father administered* gospel baptism by **John the Baptist**. The *Word*, or Jesus Christ, in the days of His flesh, **administered** gospel baptism by means of **His disciples**. The *Holy Spirit administers* gospel baptism by means of the **able ministers of the New Covenant, who are also the messengers of the churches, the glory of Christ**. You can well imagine the great blessings which came to me as the Holy Spirit **empowered** my mind to comprehend these grand and illustrious gospel mysteries. They are so very **plain** and **simple**, but yet so **heavenly** and **comforting**. They gave me a **reason to hope** that I knew where I **was**, that is, **with Him were He is**, John 14:1-6! I could not be satisfied with a little comfort and assurance, I wanted **more and more and more**. As most of my friends and preaching brethren from the past forsook me and fled, I needed a **reason** to hope that I was **with Him in His New and Living Way**. My **reason** came from the Holy Spirit's witness. He gave me great **comfort** and **assurance**. This all **reassured** me **then** and still does **now**.

Baptism Belongs Only to Believers

I realized long ago that baptism **belonged only to believers**. Before Garner and his brethren helped me, I thought I knew *why*. I had not even touched the **hem of the baptismal garment**. As the Holy Spirit led me closer to Christ and His baptism, I was enabled to reach out further and touch the hem of His baptismal garment. My issue of blood was cured. I became delivered from the magicians and merchants of Babylon. I started to realize that **INFANTS WERE NOT THE PROPER SUBJECTS OF BAPTISM**, not simply because of their age, **THEIR AGE WAS NOT THE QUESTION**.

The Covenant Engagements of Christ to His People Sealed Up in Baptism

Infants are not the proper subjects for baptism not only because of their age, but also because there are **Covenant engagements** which Christ **undertakes to accomplish *in* and *for*** His people in **connection** with their baptism and **following** it. What a new awakening this was to me! Baptism is the **engagement sign** to a believer that Christ would perform all His Covenant promises to that believer on His behalf! It would be an **understatement** to say that this blew my mind away. I had read enough of John Bunyan's railings against the Particular Baptists during his days to know that they called baptism the **wedding bed** and the **engagement sign** between the believer and His Savior, but I had no idea why. Garner started me on my way of understanding why the old Baptists so spoke. This was their simple way of explaining **Romans 6-8**. Garner pointed me toward a better understanding of Hansard Knolly's **Commentary on the Song of Solomon**. In the New Covenant, Christ engages to perform certain works in and for His people. Infants are **incapable** of these works. Therefore, they have no part in the **sign** of this engagement which is **water baptism**. If infants are capable of **working out** and making **orderly** and **manifest** Christ's performances **within**, they are capable of baptism. Until then, they are not. At issue is not their salvation, nor if they are believers or not, but the **performance** of Christ to bring them into a **manifested and visible gospel order**. Christ must bring His so that **they** may be one Fold and one Shepherd. Garner helps to clear this all up in a very simple way.

**By the Spirit's Power Believers Engage Themselves to Christ
to Cleave only unto Him and to Perform His Works, Forsaking all Others**

Not only are infants **incapable** of the *ordinary* and *usual* outward *order* and *works* which Christ *engages to perform in* and **for** His people in bringing them into His manifested **new** and **living** way, but the **subjects** of baptism also engage, by spiritual power, to **perform certain gospel works in return**. In a simple statement, believers agree to **cleave only** unto Christ as their all and all and to **forsake all others**. This is the part which *believers engage to perform* unto Christ, by the Holy Spirit's power. Infants are **incapable** of this promise, its **engagement** and all its **performances**. Garner opened up a new door which showed me **what** this is all about. Infants simply do not **work out** or **manifest** their salvation as the believer does. Infant **salvation** is not the question, but the **things which accompany salvation**, that is the question, **Hebrews 6**. These are **impossible** from an infant.

The End and Use of Baptism Unto Believers

In this section you will walk in the *New Land*. Don't be terrified because you feel there are too many **giants** in the land. You may not be able to stand against them now, but you shall later because you **are already an overcomer**. You just don't realize it yet. This is not a section which gives any support or comfort to the **baptismal regenerationists** nor the **charismatics**. If you feel this is land which is not well mapped out, have no fear. It has been mapped out very well by the **travels** of King Jesus and many of His followers. You will find the **footsteps** of the Flock in this *land*. They will lead you to the place where He pitches His tents and feeds His flock and its kids. Therein you will walk with Christ in His **new** and **heavenly way**. This is the gospel **land**. Many of these concepts will appear new and strange to you at first because you have been warned away from them. Approach them with an open mind and study the Scriptures and He, Who is the great untaught Teacher Himself, shall be your Prophet and Teacher. He will teach you about these great gospel mysteries and why we call them the **signs** and **seals** of the Covenant.

The entire **concept** in this section deals with the wonderful truths that the ordinances are **more than symbols and figures**. They are **acts** in which the Believer receives a **greater witness** and *testimony* of Christ's **love** and **grace**. They are **not conditions nor causes** of anything. When Christ meets with His people, they have their **union** with Him refreshed in a wonderful way as they use His ordinances, *if the Holy Spirit is pleased to work this wonderful effect upon them and within them*. In addition, you will see that baptism is the **beginning** of the **orderly** and **manifest** conversion from the **old man** and his ways of **life** and **religion**. Note well the terms I used, I said the **BEGINNING OF THE ORDERLY AND MANIFEST CONVERSION**. Baptism is the **beginning** of the **heavenly walk in newness of life** in the **new** and **living** way in opposition to the **old** and **dead** way. The old and dead way has empty signs and figures which are mere religious duties performed in a cold spirit of legalism.

In the New Land the ordinances become an **experience** of **witnessing** and **comforting** testimony to the saint as the Holy Spirit works an **increase of faith** and **enlarges** and **quickens** the saint's **senses** as he **becomes more aware of His oneness with Christ** in the ordinances. (Note **Psalms 119** and David's often cry for the Lord to **quicken** him. This is **following** the New Birth.) The **increase** of our **sense** of Christ's presence is a great testimony. This gives us **much assurance** which in turn is our reason for a **good hope** that *we are with Him where He is, in His new and living way*. This is not a natural or human result. It is only spiritual. Remember, the **sense** of our **well being with Christ** is not the cause of our well being with Christ. The **lack of this sense and awareness does not effect the fact of our well being with Christ**. However, there are many times when the saint longs for a **greater sense** of his **well being with Christ**. Is this what David called the "joys of thy salvation?" The Holy Spirit is the only One Who can cause

our **senses** to be so **exercised** that we can **discern both good and evil**, **Hebrews 5:14**. Therefore, when we are in this **New Land**, with its **New and Living Way**, we can discern both the **good** way and the **evil** way because we have **eaten** of the **Fruit of the Tree of Life**. This **fruit** heals us of our Babylonianism, **Revelation 22:1-2**.

The Duty of Believers In and After Baptism

This section also introduced me to a better understanding of Romans 6-8. Like most of us, I was taught that the *newness of life* would occur in the post resurrection state, called the eternal state. I had never heard of, much less studied about the newness of life being the **post-baptismal state**. Garner led me into a more careful and more rewarding study of what Paul meant in Romans 6. I started to see the various **epics** of the life of Christ and how they paralleled my life. **First**, He was raised up in a modest and obscure way in the home of Joseph and Mary. He obeyed **their** wills and worked only briefly doing the will of His Father. There is little recorded about this life **under** the **Law of Moses**. Note that, there is little mention of Christ's life as He lived in subjection to His earthly parents and the Law of Moses. The **recording** of the events in Christ's life actually **began** as He was in the **process**, during a 3 year ministry, more or less, of **leaving** the Law of Moses and His **subjection** to it and **all earthly systems**, including, but *not limited to His human parents and the Roman government*. Then He came to John's baptism. As He came up out of the water the ***HEAVENS WERE OPENED UNTO HIM, and HE RECEIVED THE HOLY SPIRIT WITHOUT MEASURE TO ASSIST HIM, LEAD HIM, EMPOWER HIM AND COMFORT HIM DURING HIS ENTIRE EARTHLY MINISTRY.*** I began to realize that this event was more than a mere dipping into the water. **Jesus came up out of the water and ascended into the heavenlies then, in a spiritual way.** From that time on, there was the **conflict** between **law and grace** as *Christ walked both with the Law of Moses and with His disciples, introducing them to the New Covenant and all it contained.* Of course, they did not understand that until **after** His resurrection out from among the dead, **Luke 24**. This is what He promised them in **John 14-16**.

Following Christ's **physical** resurrection, with all its grand and wonderful events, He further **opened up** His message and life which followed His **baptismal** resurrection, though in a **greater way**, (the new and living way) as we shall do also. Then, He went no more back to Moses's Law, the Old Covenant, in any way. He spent His **post-resurrection** ministry teaching **only** the things concerning the Kingdom of God, Acts 1. This teaching was limited **only** to His disciples as He walked **only** with His disciples who were in gospel order. He met **only** with them often. By the power of the Holy Spirit they became aware of the resurrection power of Christ as He totally revitalized their entire beings as they became one with Him in the power of His resurrection, **Philippians 3**. This caused them to be **totally different**. No longer did they **hide** behind locked doors because of their fear of the Jews. They started preaching a totally different message with a totally different boldness, assurance and power. They **now** had a **gospel comprehension**. This all happened following their **union with Christ in His resurrection power**. He had taken them up to His Father's throne with Him at His ascension. Slowly, they became aware that still, they were **with Him** where **He was**. Still they had a Divine Being Who walked along beside of them, to help them, as they walked in the New and Living Way. He was the Holy Spirit, the Comforter. **They were now walking in newness of life**. Everywhere they went, everybody knew it. They turned the world upside down. Not even death stopped them. Of course, as Hebrews, they went back and forth until God destroyed the Temple and Jerusalem by Titus in A. D. 70. The Gentiles were never taken captive by the Law of Moses following the resurrection of Christ. The Judizers were turned out of the churches. The disciples walked with Christ in His resurrection power and newness of life.

My escape from legalism, from Arminianism, from human inventions, conditionalism, earned righteousness, and all the different **modern** Baptist groups, was simply an escape from a mixture of Judaism and heathenism. I began to **sense** what this all meant. I now had a well founded **hope** because of the **reason** which the Holy Spirit was giving to me as ***He witnessed to me that I was indeed with Christ where He was.*** I realized that as I had borne the image of the earthly, now I would also bear the image of the heavenly. In this new life and walk in the **new and living way**, that image which I would bear included humility and isolation as I had never before experienced it. More times than not it has been like Christ's 40 days in the wilderness. But, too, the Lord has sent His gracious angels, the members and messengers of His churches, to minister to me. Of course, this image will not be **fully** realized until His Second Coming. Then, the difference will be, not only will we be in total and complete perfection in a glorified way, but the **senses** of our perception will be so enlarged that we will realize in a greater way where we **have always been, where we are then, and where we shall always be.** In a greater way, we shall be with Him where He is. What more could we ask for?

REGARDING DUTIES

That there are **duties** following baptism which believers are to perform, this I had **not** questioned. But, again, I only touched the **hem of the garment**. Garner helps open these **duties** up. He shows us that they are **not only duties**, but ***experiences*** as we become one with the truth. When ***both truth and duty*** become *one with us*, then it is an ***experience***. It is a **union** experience with Jesus Christ. He has been there before us. Now, we are with Him in this duty and truth, where He **was** and **now is**. No wonder this duty and this truth in the New and Living Way became an **experience** with Jesus Christ. How could we come into any **union** with Christ and not have an **experience** with Him in that act? Where **two** or **three** are **gathered together** in His name there He is in the midst of them. Is this not a **union experience**? When John the Revelator saw Christ **for the first time** in ***His full Mediatorial glory*** as the King, Priest and Prophet of His saints and churches of saints, did he not fall before Him as a dead man? There is no wonder why this view so overtook John. **For the first time** John saw Jesus as He really is. This is the way He is **now** and **shall always be**. When we are brought to that type of **comprehensive union**, will there be ***no experience***? I suggest that even the **deadest of the dead** will fall down and quake! John became as a **dead** man. Imagine the Roman soldiers and the Jewish security guards at the resurrection site, after He broke the sound bearer, caused another earthquake, rolled away the stone and then sat down on top of it. He simply **looked** them in the eyes and **laughed** at them as He made an *open triumph over all principalities and powers*. **They were exceedingly afraid**. This was an *experience even the unbelievers had with Christ*. It is only when He says to us, "peace, be not afraid, it is I, so come up here with Me," that we can approach Him and behold His glory, even the glory which He had **with** His Father before the world was, **John 17**. Behold, what glory He also gives us in a full, complete and undiminished way! We also have that now. As He **is so are we in this world, I John 4:16, 17**. Yet, now we **cannot comprehend this fully** because our *senses* are not ***yet fully developed***. If we could, for a moment, see Him in His fullness now, we could not stand it. His **radiant presence** would be more than the sun shining on us if we were only a foot away.

In a simple way Garner opens up some of the believer's duties following baptism. We are **to be** as Christ **was** following His baptism. The Holy Spirit must also help us to **be** as He **was** and **now is**.

Who Are the Administrators of Baptism?

When I first secured Garner on **Baptism**, I wanted to prove the modern, high church concept of the *vote* on everything people and their practice of church authority **only by voting**, rather than by a **gospel commission** or **appointment**. Garner helped introduce me to another world. I cannot say I enjoyed what I read at first. He seemed to say that the church had gone out of existence and the ordinances were lost. Daniel King seemed to say the same thing in his **Way to Sion**. John Spilsbery seemed to say the same in his **Treatise of Baptism** and his **God's Ordinances**. Notice, I said **SEEMED**. As I read Garner, then the others, I noted that they **seemed** to say the church **had ceased** and that **they could take up baptism anew** from an *unbaptized person*, and then they **defended the succession** of the church and its administrators and ordinances. It took me years to realize that they were *adopting* the language of the Seekers and Nationalists, as King calls them in his second edition of his **Way to Sion**, 1656 Edinburgh, Scotland. Garner and the others were talking about their **liberty** to restore baptism if they needed to do so. This liberty came **because of their union with Christ and His commission in the New Covenant**. They **were not** talking about their **actual practice**, but their liberty. In addition, as I read Garner properly I realized he was talking about the **Seeker's theory** which was founded on **mistaken passages** in the Book of Revelation, and not on the **actual fact** that the church and ordinances **had ceased**. He let me know *quickly* and in *no uncertain terms* that **the cessation of the church and ordinances was not founded on the Scriptures, but was a policy of Satan**. In his **Way to Sion**, King explains that he spoke of the ordinances as being lost by way of **concession only to the notionalists**.

These men believed in a certain **type** of succession. This succession is by the Holy Spirit in the truth of Jesus Christ. He maintains this succession as a continued witness of the exaltation of Jesus Christ as the only and alone King, Priest and Prophet of His people. How then can we know we are in that succession? How can we know a *true administrator* of Baptism from a *false administrator* of antichristian baptism? The true administrators **preach** and **practice** the essentials of the *true gospel* with its **faith, order, worship** and **works**.

How the church *chooses administrators* and *appoints* them to preach is covered in the **Bakewell-Spilsbery Debate** of 1646. Hansard Knollys explains it briefly in **The Shinning of a Flaming Fire in Sion**, 1646. Daniel King expands on Knollys in **The Way to Sion**, Part 2. King enlarges on the *succession of the Ordinances* in Part 3 of his **Way to Sion**. Edward Drapes deals with this in **Gospel Glory or the Invisible and Visible Worship of God**, 1649.

These men did not teach me the **FACT** of church succession. They helped me understand the **HOW** of church succession. The New Covenant teaches church succession. It explains the *how* of church succession. Modern Baptists, in their legalism, had this so messed up and so distorted that I had no understanding of what succession was about.

Gospel Succession Maintained by the Holy Spirit

The Holy Spirit maintains the succession of Jesus Christ's **gospel system**. He brings His people into that succession **as it pleases Him**, **when** He is pleased to do so. They **know** one another by the **gospel they preach** and the **order they practice**. This **knowledge** is *only in part now* and *relates only to outward* and *visible* order and manifestations. Certainly there are distortions even now because we are still in the area of conflict as Christ was **in** between His baptismal state and His resurrection state. However, these are not **such distortions** which **destroy** the gospel system. There is a difference between a minister and a church being **disorderly** and their being **invalid**. **Disorder** often will lead to an **invalid** ministry and church in due time. But still there is a difference. Look at the New Testament churches. Which of them was perfect? Which one was free from

disorders? However, they were all founded or constituted upon the gospel principles of **true gospel faith** and its **true gospel order**.

Garner's **Treatise on Baptism** helped me to **start** understanding about the Old Baptists and their gospel faith and order. It is a brief survey **upon** these important subjects. They are covered in an in-depth way by other writers. We hope to complete the baptismal series in the next few months, if the Lord so wills. I hope Garner's **Baptism** will help you also.

Signs and Seals

Before I close, let me say a few words about **signs** and **seals**. I was first introduced to the concept that the Everlasting Covenant **included** *signs* and *seals* by the **First London Confession of Faith**. Certain writers such as J. R. Graves, and others during the last century, argued against the ordinances as **signs and seals** of the New Covenant. I was very **afraid** of the **Confession's** meaning when it used these terms. I was equally afraid of Garner's meaning *at first*. Then, as I considered their meaning and the different expressions in the Scriptures, I became aware that they were using these terms properly. President Henry Lawrence has a large section on this in his grand work, **Of Baptism**, 1648. When the old Baptists spoke of the ordinances as signs and seals, they used the same terms as the Pedobaptists **but with an entirely different meaning**.

The terms **signs** and **seals**, are both Biblical terms. All administrators of baptism use them in **some way or another**. Here is what I mean.

A Gospel Sign

A gospel **sign** is a *picture* to ourselves and to others. The ordinances are **signs** or **figures**. But they are *more* than a mere **picture** or a **sign**. They are also gospel **seals**. This is not hard to follow when we have the map of the **New Land** in which we are walking.

Two Types of Circumcision in the Old Testament

In the **Old Testament** we find **two different types** of circumcision, one upon the *inner man* of the heart, performed by God Alone, **Deut. 30:5,6**. In addition, there is a visible circumcision of the *male's foreskin*, Genesis 17:9-12.

Two Types of Circumcision in the New Testament

But what about this **two-fold** circumcision in the New Testament? Is it there? Yes, it is. The **inner man's** circumcision is spoken about in **Romans 2:28,29**. But is that all? Is there no visible circumcision for the **visible man** under the New Covenant? Yes, there is. This is spoken about by Paul in **Colossians 2:9-23**. Paul speaks of this as the act of baptism. **Baptism is here called the Circumcision of Christ**. This is the visible act by which the **old man** and his deeds are cast off and the **new man** starts his *orderly* and *manifest* walk in the New Land in Gospel faith, order, worship and works. Of course, this is only so when the Holy Spirit works so as to cause it to be so by producing an **increase of the faith of Christ** through God's empowering or operation.

A Gospel Seal

But why call **circumcision** a *seal*? Note this from Romans 4:11-25. Paul called circumcision both a **sign** and a **seal**. The **sign** of circumcision was the **seal** of the

righteousness of the faith which Abraham had when he was yet uncircumcised. Circumcision did not cause any thing. It was a sign and seal. It made **visible** the heirs and **declared** their entitlements to the **blessings** and **benefits** of their land and their inheritance. Circumcision did not make them sons, nor did it cause them to have faith. ***Neither does baptism.*** The gospel **signs** and **seals** are not **causes** or **conditions**. ***They are visible manifestations of the rights and entitlements of the saints to Christ's inheritance.***

The Gospel Circumcision of Jesus Christ

The visible and orderly **circumcision** of Christ is ***gospel baptism***. It is a **sign** and a **seal** of the righteousness which the elect have ***in their faith because of their UNION with Jesus Christ***. This **manifests** our **entitlements** to the **new land** including all its ***blessings, benefits and privileges***. See **Hebrews 3 and 4**. Our **Rest** is in this **New Land or Country**. This is a ***Heavenly Country***. We have come to and found the ***Heavenly City***, **Heb. 11:10, 14-16; 12:22-29; Ephesians 1:18-23 and 2:1-7; Gal. 4:23-26**.

In Conclusion

The *issue is not* so much that we **use the same words as others use**, but **what is it that we mean by these Biblical words?** We **do not believe** the ordinances are *causes or conditions*. They exist to **show us, and others like us, where** we are and unto **whom** we belong. They can only do this as the Holy Spirit works an **increase of faith** in us and witnesses to us. The ordinances are for **witnessing** to us and others like us. They **confirm** to us **where Christ has already taken us** when they are administered by the Holy Spirit, by an able minister of the New Covenant, upon a believer in Jesus Christ. They are **signs** and **seals** to **confirm** to us *where Christ has already conveyed us, that is, with Him in the heavenlies*.

*"Thus saith the LORD of Hosts, the God of Israel; Take these **evidences**, this evidence of the purchase, **both which is sealed, and this evidence which is open**; and put them in an **earthen vessel**, that they may continue many days. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land."*

Jeremiah 32:14, 15.

*"But we have this treasure in **earthen vessels**, that the **excellency** of the power may be of God, and not of us."*

2 Corinthians 4:7.

*"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb's wife.**"*

Revelation 21:7.

Note, at the end, the Angel **did not say** to John **"COME UP HERE**, and I will show thee the Bride." *John was already UP there*. Being **up** there, he **is able** to see these things as an **overcomer (up abover)**. He is in the **heavenlies with Christ**.

I Am a Debtor to Mercy

**To The Churches of Jesus Christ, in London,
and Elsewhere, in All Places.**

A Knowledge of the Mystery of God in Christ

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

The Enjoyments and Usefulness of Believer's Baptism

Beloved, our Lord and Savior Jesus Christ (**Whose I am, and Whom I serve, in Whom** also I am your Brother and Servant in the Faith and fellowship of the Gospel) having brought to my hand some **understanding and enjoyments** of the doctrine of Baptism, and the **usefulness** thereof as it concerns Believers, unto whom only He has allotted it, I did

account myself bound in duty to make you partakers of His grace given to me, by recommending the same to your consideration, as it is propounded in the following **Treatise**.

The End and Use of Believer's Baptism

And the rather, I was willing to do so because (*although I have seen the precious labors of some of my dear brethren, to my edification, clearing the truth of the doctrine of Believer's baptism, and discovering the falseness of infant's baptism, in way of answer to such, or the arguments of such who pleaded so earnestly (though carnally) for the same*) yet I have seen no **Treatise positively and directly declaring the doctrine of Believer's baptism, with the End and Use thereof unto them**. I beseech the stronger Brethren not to account this understanding arrogance or presumption in me, who am the very least amongst the Saints. I have written it, and sent it especially for the instruction and confirmation of the weaker, having confidence (through the Lord) that it will be of some such use and advantage to them.

Some things in this **Treatise** do not so *directly concern you* my Brethren, as others, who upon several grounds (*though but Sandy*) are otherwise minded: as will be manifest to such as read with understanding. Nevertheless such things will not be useless unto you my brethren. And so it may please the Lord that they may not be without fruit amongst those, among whom are those especially that they do concern, if the Lord in bringing this **Treatise** to their **hands**, bring it to their **heart** also. It is their instruction that I desire. If any man think himself to be a Prophet or spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord. But if any man will be ignorant, let him be ignorant.

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

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

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

Robert Garner.

A Treatise of Baptism

Wherein is clearly proved the lawfulness and usefulness of Believer's baptism; As also the sinfulness and vanity of Infant's Baptism.

With many useful instructions concerning the same matter,

Grounded upon Ephesians 4:5,

One Lord, One Faith, One Baptism.

Which Scripture holds forth to us this truth:

to wit, The Lord Jesus *has given and commanded One Baptism of water under the Gospel to be administered unto Believers only.*

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

1. **First**, by *Baptism in this Scripture*, we are to understand the ***Baptism of Water***;
2. **Secondly**, This **Baptism of water** *is an Ordinance of the Lord Jesus*;
3. **Thirdly**, This Ordinance of the Lord Jesus is properly and peculiarly **belonging unto Believers**; *or it is given and commanded unto believers only*;
4. **Fourthly**, What is the **end and use** of baptism unto believers. And this I shall show by laying down what are those ***Privileges or benefits*** which the *Lord Jesus gives to believers in this Ordinance*.
5. **Fifthly**, What is the *duty of believers, in and after their partaking in this Ordinance*;
6. **Sixthly**, **Whom** the Lord Jesus has ***appointed to be the Dispenser or Administrator*** of this Ordinance unto believers.

These things (through the help of God) being cleared up will afford to us some useful instructions, as flowing from thence; and will serve for a Touchstone to make trial of that which is commonly called ***Infant's Baptism***. What instruction will naturally arise to us from these general heads, I shall annex them thereunto as I go forward.

I.

There Is A Baptism In Water

A Threefold Baptism in the Scriptures for Believers

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

1. the ***baptism of water***, Acts 8:36; and 10:47;
2. the ***baptism of the Holy Spirit or fire***, Matt. 3:11; Mark 1:8;
3. and the ***baptism of afflictions***, Matthew 20:23; Mark 10:39.

The **first** of these was administered **to all believers** we read of in the Gospel. The **second was given by Christ**, *more especially to some persons*, either before or after the administration of the baptism of water, ***in what measure the Lord Christ was pleased to dispense the same***. And this is called the ***gift or gifts of the Holy Spirit***, Acts 10:45, and 19:5,6. The **last of these** is *one time or another* the portion of **all such as will live godly in Christ Jesus, though indeed some by the appointment of God drink deeper of the**

Cup, and are *plunged lower and longer in afflictions* than others are; yet so, as God always **proportions rich measures of grace and strength to greater measures of trials and afflictions.**

Hebrews 6:2

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

The Main Purpose of Ephesians 4:5

Now the main Scope or Argument of the Apostle in the aforementioned Scripture, (Ephesians 4:5) will fully prove that the **baptism of water is chiefly and only intended there.** He gives this exhortation to the Saints, verse 3, endeavoring to keep the unity of the Spirit in the bond of peace. He presses this exhortation from the consideration of certain **Unities or Onenesses** which were the common lot or portion of them all and so are of all such as **walk in the paths** of the Gospel. Said he, you are all **One body**, and **One Spirit**, and you are called to **One and the same hope**, you have all **one Lord**, and you all profess **one faith** in the same Savior, you are all **baptized with one** and the **same baptism**, you have all **one God and Father**, Who is above you all, and through you all, and in you all, in *a way of grace and power.* And, therefore, do you preserve an **Oneness of heart and Spirit** amongst yourselves; keep or preserve the unity of the Spirit in the bond of peace. Now this **one baptism**, which the Apostle makes use of whereby to strengthen his exhortation, must of necessity be **one of these three baptisms** above mentioned. But **first**, it was **not** the *baptism of the Holy Spirit or fire*, for it is evident, all these believers were not baptized with the pouring out of the gift or gifts of the Holy Spirit upon them, they did not all prophecy nor all speak with tongues, but He gave some Apostles, and some Prophets for the edifying of the Body, verses 11-13. And **secondly**, it was not the *baptism of afflictions*, for we do not read of any notable afflictions which all the members of this body did, for the present, meet with. And, therefore, that exhortation could not be, or not so strongly pressed upon them from **either of these baptisms.** And, therefore, this **One baptism** here mentioned, **is without doubt the baptism of water**, wherewith **all the members of that one body**, upon *profession of one faith*, according to the *commandment of that one Lord*, were baptized.

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

Instruction

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

Trial

Saints Are Engaged To Keep or Preserve Spiritual Unity

And this that I have said, may serve as the **first Touchstone** for the trial of Infant's baptism, whereby the *unwarrantableness and counterfeits* of the same will be discovered, for

if this one baptism engages all (without exception) who are under the profession of it, **to keep or preserve** the unity of spirit **in that Body whereof they are members**; **to walk** in a gracious, ambit, wise, and peaceable manner in the Body, then surely Infants have no admittance by the Lord to this Ordinance. *Does the Lord anywhere lay such an engagement as this is upon Infants?* Or, are they capable of such an engagement as this is? Or, does the Apostles intend them in this Scripture, wherein he said, **you are one body, and one spirit, and you are called to one hope, you have one Lord, one faith, and one Baptism?** Therefore do you keep the unity of the Spirit in the bond of peace. Whereby it is evident that not Infants or Infants of believers, but **believers only** had **entrance and admittance to the Lord to this ordinance.**

II. and III.

Believer's Baptism in Water Is An Ordinance of Jesus Christ

And this remains now to be further proved in clearing up the **two next particulars**, to wit; *The baptism of water is an Ordinance of the Lord Jesus*; which is one of them. And this Ordinance of the Lord Jesus is *properly and peculiarly belonging unto believers which is the other of them.* These two, I shall *now prove jointly* from the mouth of two clear and faithful witnesses wherein this word is established, and shall prevail against all gain-sayers. These two witnesses are, **First**, *the command of the Lord Jesus and of His servants from His mouth.* **Second**, *the example of the Lord Jesus, and of the Saints in Scripture, who have walked before us in the paths of the Gospel.*

The First Witness for Believer's Baptism in Water is Jesus Christ

The **first witness** is *the command of the Lord Jesus*, and of **His servants from His mouth.** And who shall contradict His commandment, unto whom all power in heaven and earth is given? It is thus written, Matthew 28:18-20. And Jesus spake to His Disciples saying, All power is given unto me in heaven and earth. Go ye therefore and make Disciples of all Nations, (for so the words are to be read) baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. Wherein observe this Order, to wit, **first make Disciples**, and then **baptize them**, and **teach them to observe all other things that I have commanded you.** And let another Scripture witness to the truth of this interpretation, John 4:2. Jesus **made and baptized** more Disciples than John. First, He made Disciples, and then they were baptized. And the very same Commission of our Lord Jesus as it is expressed by Mark in the 16th chapter verses 15 and 16, does put the matter out of all doubt, and is sufficient to convince such (if the Lord please) as make, I know not what strange interpretations of that place of Matthew 28. And He said to them, Go ye into all the world, and preach the Gospel to every creature. He that believes and is baptized shall be saved. That is, such as are **made believers through the power of God in the preaching of the Gospel**, *let them be baptized*, and he that **believes and is baptized shall be saved.** Thus, we see Matthew and Mark explaining each other concerning the mind of the Lord Jesus in this Ordinance. **Make them Disciples** said one, and **then baptize them.** Let them **be believers** said another, and **be baptized.**

And doubtless, the Scripture foreseeing what contradictions would afterward arise against this Ordinance of Christ (thus to be dispensed) through that self-love, carnal fear, pride and worldliness, which too much possesses the hearts of many, and what **oppositions would be raised against the Saints for the practice of it**, did thus provide to clear up and confirm this truth *to them whose hearts God does persuade to receive in the love of it.* To these Scriptures may be added divers others concerning the mind of the Lord Jesus in

the mouths of His Servants, Acts 2:38. Repent and be baptized every one of you in the Name of Jesus Christ, Acts 10:47, 48. Can man forbid water that these should not be baptized which have received the Holy Spirit as well as we? And he commanded them to be baptized in the Name of the Lord, Acts 22:16. And now why tarriest thou? (It is the command of the Lord Jesus by Ananias to Saul, after that He appeared to him in a way of grace.) Arise and be baptized. Thus we have the first witness speaking clearly, plainly, and fully to the matter, without any Deceitfulness, Darkness, or enticing words of Man's Wisdom. John 15:14.

The Second Witness For Believer's Baptism in Water is The Saints Who Have Walked Before us in This Ordinance

The **Second witness** (agreeing with the former) is *the example of the Lord Jesus, and of the Saints in Scripture, who have walked before in the paths of the Gospel*. We will set the Lord Jesus in the **first place**, Matthew 3:13-15. *The Lord Jesus is herein an example to believers in these or the like respects:*

In His Pains

First, **in his pains**, He travailed from Galilee unto Jordan to be baptized. He is willing to take pains to fulfill His Father's will.

In His Forwardness

Secondly **in His forwardness**, and that is employed in the word **then**. Then comes Jesus. That is, when John had entered upon the administration of baptism. Then, when the work was now in hand, comes Jesus. *He did not delay*, but makes haste to fulfill the will of His Father.

In His Humility

Thirdly **in His humility**, He comes to John. He disdained not, nor neglected the Ordinance of God, although to be administered to Him by one much inferior to Himself.

In His Holy and Firm Resolution

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

The Practice of the Saints

To His **example**, we shall add **the practice of the Saints** in Scripture, Acts 2:41. Then they that gladly received His word were baptized, Acts 8:12, 13. But when they believed Philip's preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also, and was baptized: And verses 36-38 of the same chapter. Also Acts 9:18. After that the Lord Jesus had **appeared in a way of Grace to Saul**, and had **sent him to Ananias**, It is said, He received sight forthwith, and arose and was baptized, Acts 18:8. Many of the Corinthians hearing, believed, and were baptized. And we read further of four households of believers who were baptized, Lydia and her household, Acts 16:14, 15. The Jailer and his household, verses 33 and 34, and Crispus and his house, Acts 18:8, and the household of Stephen's, I Cor. 1:16. Now if some shall yet continue to say, (as many have already spoken upon their

own imagination) that it is probable, there were Infants in the household of Lydia, as well as them of grown years, and therefore Infants were baptized as well as them.

No Infants in Household Baptisms

I give this **twofold** answer, to wit, **First**, there is but **one baptism of water**, one in respect of that One Lord, Who has commanded it; and one in respect of that one subject, to wit, believers such as make profession of one faith, upon whom only that One Lord has commanded it to be administered. And therefore we may boldly affirm, **that upon the same ground Lydia was baptized, upon the same ground also her household was baptized.** That was upon their **diligent attention and subjection unto the gospel which Paul preached.** And how this will agree with Infants, let the wise judge. **Secondly**, it is much safer and more agreeable to the rule of heavenly wisdom, and godly equity **to interpret this one Scripture**, wherein there is some **seeming darkness** (and yet but seeming) by other **clear Scriptures** of the like nature, rather than to entangle and toss ourselves, and wrong the Testimony of the Lord Jesus with our own imaginations. Let us then compare spiritual things with spiritual. Let us **try the baptism of Lydia and her household, by the baptism of those other three households mentioned above.** *The Jailer and his household* who were baptized, were such to whom Paul and Silas did **speak the word** of the Lord, Acts 16:32. And such as **believed and rejoiced in God**, verse 34. *He rejoiced and believed in God with all his house.* And of **Crispus and his household**, it is said, Acts 18:8, **Crispus believed on the Lord with all his house, and they were baptized.** And the **household of Stephanas** whom Paul baptized, I Cor. 1:16. He witnessed of them in the 16th chapter of this Epistle, verse 15. *They were the first fruits of Achaia, and have addicted themselves to the ministry of the Saints.* Now whether any of these Scriptures teach to us either **directly or by way of consequence, the baptism of Infants**, let the wise judge. And doubtless, **Lydia and her household** will speak as little for that baptism, for as were those households, such was Lydia and her household also.

The Agreement of These Two Witnesses

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

Instruction

That which I have said for the clearing and proving of these two general heads, is useful to instruct us concerning the necessity of **believer's baptism.** Some say, it is of no necessity. And they charge us **that we put a greater necessity upon it than is meet.**

Some Say We Put Too Much Importance On Baptism

To such I may answer, of what necessity is any of God's Ordinances? For what **necessity there is of others, the same necessity** there is of this. *And truly we put no greater necessity upon it, then the Lord Jesus Himself has put upon it.*

The Three-Fold Necessity of Believer's Baptism

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

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

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

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

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

Trial

And further, This may serve as a **second Touchstone** or **trial** of Infant's Baptism, for **if the Lord Jesus has given and commanded this ordinance of baptism, as properly and peculiarly belonging unto believers or disciples, as has been proved by two witnesses; then this does manifestly discover Infant's baptism not to be of God, but of men only?** Search and try if this One Lord does anywhere command Infants to be baptized. Or if He appoint baptism to any, but **upon profession** of this One faith in their own persons only? Or if you have any **clear example** in Scripture for Infant's Baptism, or the baptism of any but believers only. Mr. Marshall, in his **Sermon upon Baptism**, seems to grant that none but the disciples of Christ should be baptized, but he turns aside from the truth, by **affirming that Infants in Scripture are called Disciples.** He alleges only Acts 15:10. In the first verse it is said, there were false teachers came from Judea, and taught the brethren, Except ye be circumcised after the manner of Moses, you cannot be saved. Now said Mr. Marshall, To be circumcised after the manner of Moses, is for infants to be circumcised as well as men. And these said he, as well as infants as men, are called Disciples, verse 10.

Infants Are Not Disciples of the Lord

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

First, These words (after the manner of Moses) **respects not persons but things:** to wit, *the keeping of the Law of Moses annexed to circumcision.* And so the words are

thus to be understood, Certain men which came from Judea taught the Brethren, Except ye be circumcised and keep the Law of Moses, you cannot be saved. And verses 5 and 24, will confirm this interpretation and this only, where the same things being repeated, it is thus said, to wit, It is needful for you to be circumcised and keep the Law of Moses, verse 5. You must be circumcised and keep the Law, verse 24. *So that the manner of Moses, respects, not persons but things, to wit, the observation of the Law of Moses, which thing the false teachers require of the same persons at the same time, whom they commanded to be circumcised, which how it will agree with Infants, let the wise judge.*

Secondly, the very same persons whom the false teachers commanded to be circumcised, are such whom **James** in the 19th verse said, **are turned to the Lord** and such whom he with the Church writes unto **to abstain from the pollution of Idols, and from fornication, and from things strangled, and from blood, verse 29, and such whom they call brethren, verse 25, and such who upon the reading of the Epistle rejoiced at the consolation.** These and these only are Peter's disciples, verse 10. And how these will agree with Infants which are Mr. Marshall's disciples, let the wise judge. The Lord teach him likewise to judge rightly. I would hope that upon further consideration, he will be otherwise minded, especially, if the Lord teach him to consider what is written, Luke 14:26-33. Whosoever does not bear his cross and come after me, cannot be my Disciple.

I do therefore (upon renewed consideration bring back infant's baptism to the aforementioned **Touchstone**, which is faithful and precious, and we may trust to it, for it consists of **two faithful witnesses**, wherein are no deceit: whereby it is evident that the baptism of Infants, **is merely and only a device of man**: seeing these **two witnesses do agree in one, that the baptism of water is properly and peculiarly belonging unto believers or disciples, upon profession of knowledge, faith, repentance and holiness, in their own persons only.** And therefore, as these two witnesses do require, justify and command the baptism of believers, so they disallow and disapprove Infant's baptism.

IV.

The End and Use of Baptism unto Believers

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

Privilege One

The Name of the Trinity of Beings Called Over Them

First, One privilege is this: to wit, **Believers (in submitting to this Ordinance) have the name of the Father and of the Son, and of the Holy Spirit called upon them therein.** This is expressly commanded by our Savior, Matt. 28:19. Make Disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit. And another Scripture says, They were **baptized in the name** of the Lord Jesus. And again, He commanded them to be baptized **in the Name of the Lord.** All which comes to **one and the same thing**: for **through the Lord Jesus, believers have a glorious interest in the Father, and in the Holy Spirit,** Rom. 6:3; Gal. 3:27. Now to be **baptized**

into Christ, or into the Name of Christ, or in the Name of Christ, having one and the same sense and signification in Scripture, the meaning of all is this: to wit, Let them be baptized in the Name of the Lord; that is, *Let the Name of the Lord be called upon them in baptism.*

His Name Holds Forth Unto Believers Two Special Things

Now, His Name holds forth unto believers **especially two things**: *Authority* and *Grace*; *as such know to whom the Lord gives understanding.* And to have His Name called upon them in baptism, **implies two things.**

His Promise of Authority and Grace to Them

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

Believers Do Profess Him and His Authority and Grace in Baptism

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

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

Instruction

That which I have said for the clearing up of this privilege, is useful to instruct believers, who are under the obedience of this Ordinance as believers, to look upon their baptism neither as shameful nor beggarly, but as honorable and precious through Christ,

Whose Name is called upon them in the same. Therefore be not ashamed of your baptism, but own it continually, and before all men, as an *honorable and rich privilege to you through the Lord Jesus*.

Baptism Professes our Subjection only to Christ

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

Trial

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

Such as Know the Lord and His Grace and Authority

But **first** such as *know the Lord*. Such as *Know* the Father, and the Son, and the Holy Spirit, such as **know** the *Authority* and *Grace* of the Lord Jesus: such as *know what the Lord declares* and *promises* to them, and what they *promise or profess* before the Lord and His people in baptism, as I have above showed. **Secondly**, such whom the Lord has enabled, *in some measure, to walk answerable to such a privilege*, and **such a profession**, as the Lord **puts upon them**, and *they take upon themselves in baptism* from thenceforth **to walk** as the servants of the Lord, **Whose Name therein is called upon them**, being subject in **all things to Him**, and **depending for all things upon Him** only. Now the **baptism of Infants** being wisely and sincerely applied to the Touchstone, it will evidently appear, to all discerning, humble spirits, not to be of God, but of men only. For has the Lord **made them** to be meet *partakers* of this Ordinance? Do they **know** the Lord? Do they **not lack** this necessary thing? **How then shall His name be called upon them?** How shall His Authority and Grace be **declared to them** in Baptism and they **promise** and **profess** before the Lord and His people, from henceforth, to be *subject* unto Him, and *depend* upon Him, seeing *they do not know Him*? Do not therefore, such as command and practice infant's baptism, go to a direct contrary course from the mind of the Lord Jesus? I leave it to the consideration of the wise.

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

Federal Holiness Answered

I might answer, first that not such a holiness, neither any other, **but a natural holiness**, *contrary* to a **natural cleanness**, is there intended by the Apostle, as will evidently appear to such to whom the Lord gives a discerning Spirit.

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

But **Thirdly**, if I grant to them (seeing they are so earnest upon it) that the Infants of believers are **federally holy**, yet this will be no advantage to them concerning the baptism of these Infants: seeing, **I may affirm from the Lord Jesus, according to clear Scripture, that no holiness whatsoever can admit any to baptism but a *professed holiness, or knowledge, or faith, or repentance in their own persons only***. Yea, I may boldly affirm, that if the Lord should **witness from heaven** to our knowledge, that such an Infant of such Parents was an **elect vessel**, one **ordained to eternal life**, an **heir with the Lord Jesus of the Kingdom of glory** (*which is more than a federal holiness*) yet it was in no wise warrantable or lawful to baptize such a one, till afterwards in time, **the Lord did teach him to know Himself**, and he did profess and declare himself to believe in the Lord Jesus. And this likewise may in part give satisfaction to such who plea for Infant's baptism from those words of our Savior: Of such is the Kingdom of God. I conclude therefore, that it is necessary that all such **do know** the Lord, and **know** their *duty, engagement, and privilege*, who are to be **baptized** in the Name of the Lord. And so much for this **Touchstone** and this privilege.

Privilege Two

By Baptism Believers Enter into the Particular Gospel Church and its Privileges

I Corinthians 12:13 Explained

Entrance into the Fellowship of the Gospel Church

A **Second** privilege which believers have by Christ in their baptism is this, **to wit, by baptism they do enter into the fellowship of His Body, which is His Church, with all the privileges and liberties of the same**. Baptism is that **only orderly entrance** which God has appointed for believers into the **fellowship** of the Church of Christ, I Cor. 12:13. *For by one spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit*. In which words we have these two things proved, to wit, first that believer's baptism is their entrance into one particular Body, Church, or Congregation of Christ. By one Spirit (speaking of believers) we are all baptized into one Body. *That is, We that are members in particular, diversly gifted and fitted, by that one and the self-same Spirit, are all baptized into one body or fellowship, for the mutual profit and benefit of each member, according to the proportion of grace given, and divided to us by that one Spirit*.

Into Its Privileges

And, **secondly**, as Believers by baptism do orderly enter into the **Body or Congregation of Christ, so likewise into all the privileges of that body**. And that is expressed in the latter clause of this verse, and in the verses following. In this verse (saith He) *We have been all made to drink into one spiritual benefit, or into one spiritual*

communion, which believers have from Christ in His Supper. According to that I Cor. 10:16. The Cup of blessing which we bless, is it not the communion of the blood of Christ? And in the verses following of the 12th Chapter, He mentions other privileges of the Body, **which all the Members thereof do share in, said he, they are all helpful to each other, and do all take care of each other.** *They suffer and rejoice with another.* And as this Scripture holds forth this privilege which believers have in baptism, so does that likewise in Acts 2:41, 42. They that gladly received His Word were baptized; and the same day there were added about 3,000 souls. Whereas it is clear, **that the entrance of all these believers into the union and fellowship of the body, was by baptism:** they were **added by baptism or in baptism.** And so we were to understand Acts 2:47 and 5:14 and 11:24. For God has appointed **but one way**, for the joining or adding of believers into His body. Which sometimes is called an **adding to His Church**, and sometimes an **adding to the Lord;** *both which come to one and the same thing.*

**To be Added to the Church by Baptism is equal to being added
to the Lord in a Mystical external Union.**

For to be **added to the Church of the Lord, or the body of the Lord, is to be added to the Lord Himself, in a mystical external union.** And the same Scripture likewise declares, that as they **entered by baptism into the union and fellowship of the body,** so likewise *unto the enjoyment of all the privileges of the body.* For so it follows: And they continued steadfastly in the Apostles Doctrine and fellowship, and in breaking of bread and in prayers.

Instruction

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

To Those Who Make the Covenant the Way of Church Entrance

Secondly, hence I may take occasion to satisfy such (if the Lord please) as are **opposites to believer's baptism, and their entrance into the Church by baptism, and contend much for their entrance into a Church-estate by Covenant or Contract, without baptism.** Indeed there ought to be a **sweet and firm consent,** harmony, agreement or contract, both in judgment and assertion, according to the Lord, amongst **all those who are one body in the Lord;** and as it is unquestionable: so it is a desirable, a good, and pleasant thing: **and I shall plead for it as much as any.** But, that such a **consent or covenant** amongst persons, in an **entrance** according to Christ, into the **body of Christ, without this one baptism,** upon **profession of this one faith, in this one Lord Jesus,** is not clear to me from the Laws and Statutes of this Law-giver.

Isaiah 56:4, 6 Considered

That Scripture, Isa. 56:4 and 6, is so much alleged for that purpose by men of that way (whom in other things I much esteem) where the Lord said to the Eunuchs, and the sons of the stranger that serve Him, and keep the Sabbath from polluting it, and take hold of His Covenant, that He will give them a glorious settled Name in His house, &c. Where they understand an entering into a Church-estate by Covenant only. I say, I conceive, this Scripture (**which is indeed a Gospel-Scripture**) will, without any violation, *admit of other*

interpretations, more spiritual, and more sweetly agreeing to the Gospel of Christ, then their interpretation is.

What Is Meant By Taking Hold of the Covenant?

Why may we not say, without wrong to this or any other Scripture, *that by taking hold of the Covenant here*, may be understood in part, **believer's obedience to Christ in baptism**? For **whatsoever Christ commands** to His servants, may in a true sense, according to the Scripture, **be called His Covenant**. But if we come up to the spiritualness of this Scripture, I conceive, **that by Covenant in this place, we are to understand Christ Himself**. For as I said, this Scripture is a Gospel-Scripture.

Christ Jesus Alone is the Sabbath for Believers

Therefore by *Sabbath* here, we are to understand ***the Lord Jesus only, Who Alone is the Sabbath or Rest of Believers under the Gospel***. And to **keep this Sabbath from polluting it**, is *to believe in Him only unto righteousness*. For to do any **work**, I mean *to seek righteousness, or peace, or reconciliation with God by any work*, is *to pollute this Sabbath or this Rest*; by **Whom Alone**, such as **believe** in Him, *do and shall enjoy a glorious, an everlasting rest*. So likewise by *Covenant* here, we are to understand **Christ Himself**; and so He is called in the same Prophet, Isa. 42:6. I will give Thee (speak of Christ) for a Covenant of the people, for a light to the Gentiles. And chapter 49:8. I will preserve Thee, and give Thee for a Covenant of the people. Therefore, **to take hold of His Covenant, is to believe in Christ only**; to **embrace Him**, to **cleave close to Him**, to **obey Him in all things**, and to **make open profession, or confession of Him**. And **to such** indeed the Lord will give a glorious and everlasting Name, which shall not be cut off, **even a Name in His house**, better than of Sons and Daughters. And this I conceive to be the special meaning of the Holy Spirit in this Scripture; which is in no wise pertinent and proper for them, to bear them out in their Church-covenant, and their entrance into the Church by it only. This much I conceived necessary to speak by the way.

Trial

Again, this that I have said concerning this privilege which believers have in baptism, through Christ, may serve as a **fourth** Touchstone for the trial of Infant's baptism, whereby it is discovered not to be of God, but of men only. ***For if all baptized persons according to the Scripture, were baptized into one body, to wit, the Church of God, and all the privileges thereof as has been clearly proved, from the I Cor. 12:13, and Acts 2:41, 42; (And doubtless, there is but one and the same rule for all the Churches of Christ to walk by), Then surely the unlawfulness of Infant's baptism is hence also proved.*** Are they meet subjects to be enjoined or added to the Lord's body, who neither **knew the Lord**, nor **His body**, nor the **privileges** of the same? Are they meet to be **added unto the body in baptism**, who are no ways **meet to partake in the privileges and liberties of the body**? Who are **no ways meet** to walk with the **body in doctrine**, in *fellowship*, in *breaking of bread*, in *prayers*, and in **other liberties**? And surely, according to the Scripture, those **who are added unto the body**, are added unto the **present partaking and enjoyments** of all the *privileges of the body*. Are they meet to be added to the body, who are in no ways *useful, helpful, and profitable* unto the **body**? Such who cannot **care for the body**, nor **suffer with it**, nor **rejoice with it**, nor **perform any office of love or duty to the body**?

The Mystical Body of Christ is Glorious in its Proportion and Usefulness

Surely, **the body of Christ**, according to the Scripture, is **not made up** of such unequal, unuseful, unhelpful, unprofitable Members. Has the most wise God made all the Members of the natural body proportional and useful? And has He not made the **mystical body**, the Church of Christ, glorious, in the *proportion and usefulness* of all the members?

The State of Infants

I speak not now concerning the **salvation of Infants**. Infants dying in their infancy may belong to the Election of Grace, and be saved, even the Infants of believers, and unbelievers, of Turks, and Indians. *Who can deny it?* But the wise will understand what I say. I leave the use of this Touchstone to their consideration. And so much for this Touchstone and this privilege.

Privilege Three

In their baptism, Believers have a special fellowship with Christ whereby they receive power to help subdue the old body of sin and walk in the newness of life

The New Life Fellowship

Thirdly, Another privilege is this; to wit, *Believers in baptism, through the faith of the operation of God, have fellowship with Christ, in His death and resurrection: by the power of which the strength of the body of sin is more subdued, and they are more enabled to walk in newness of life;* Rom. 6:3, 4, 5. Know ye not (said the Apostle) that as many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father: even so also we should walk in newness of life. And agreeable to this is, Col. 2:12. Buried with Him in baptism, wherein also you are risen with Him, through the faith of the operation of God, Who has raised Him from the dead. In which two Scriptures, according to the matter in hand, I pray you take notice with me of these **four things**: to wit:

In Baptism Believers Engage Themselves to Walk in Newness of Life

First, that in or by baptism, *believers have a great engagement lying upon them, to walk like such as are dead to sin, to the world, and to all human traditions whatsoever in point of worship, and to live to God in holiness, and righteousness, and spiritual worship, according to Christ in all things.* Seeing that in baptism they *profess themselves to be dead with Christ, and to live with Him*, they ought from thenceforth, and from that time **to be more diligent to live accordingly**. Thus the Apostle expressly speaks, Romans 6:6. Where having relation to Believers burying and rising with Christ in baptism, in the 4, and 5, verses, He said in this verse, that henceforth we *should not serve sin*. Mind that expression (**Henceforth**). And to this purpose is that exhortation to the same believers (**and indeed concerns all professing or confessing Christ**). Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. And as they have a **great engagement upon them** from thenceforth not to be *subject to sin and the lusts thereof*, so likewise **not to be subject to any human traditions in point of worship**. You may understand some difference between what I call **sin**, and what I call **human traditions in point of worship**, though these are sinful also. I say, Believer's baptism **engages** them from that time, or from thenceforth, to **cast off** all these things.

Thus the Apostle reasons, Col. 2:20. Whether if you be dead with Christ, that is, seeing ye are dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to Ordinances, after the Commandments and Doctrines of men? Where he lays down this conclusion, that **they are dead with Christ** from the rudiments of the world, that is, from **all those things which were but Types and shadows of the Lord Jesus**, and he proves this from their **profession** Baptism, verse 12, (for unto that it is most evident He has relation) ye are buried with Him in Baptism: And from this conclusion he presses this exhortation by way of reasoning; Why, as though living in the world, are you subject to the Ordinances, &c. It is a dishonorable thing, and altogether unanswerable, for such as have the **Name of Christ called upon them in Baptism**, and therein **profess themselves** to be buried with Christ from thenceforth to **serve any sin in the lusts of it**, or *to be subject to Types and shadows of Christ*, or any **ordinances** which are after the commandments and doctrines of men. Whereas on the contrary, it is an honorable and glorious thing for believers **to walk up to that engagement**, which the *Lord Jesus has laid upon them*, and *they have taken upon themselves in that Ordinance*.

In Baptism Believers Engage to Seek After the Things of Jesus Christ Who is Above

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

The Empowerment of Christ Given to the Baptized Believer

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

Because of God's Empowerment Believers Can Walk In Newness of Life

And thereof those words, even so we should also walk in newness of life, do not only hold forth what is our **duty**, but what is **our privilege also**, for *they carry the force of a promise in them*, and are to be thus understood, to wit, even so we also **thorough the glory of the Father acted in us in our baptism**, shall **walk in newness of life**. And so it will agree with the 5 and 6 verses of the same chapter. For *as we are planted together* with him in the **likeness of His death**, we shall **also be planted together in the likeness of His resurrection**. And this is agreeable to that other place, Col. 2:12, Buried with Him in baptism, wherein also, you are risen with Him through the **faith of the operation of God**, Who has raised Him from the dead. Wherein, I observe, **that the same operation of God which was put forth in raising Christ from the dead, is put forth unto believers, in baptism**, (*in such proportion as the Lord pleases*) **acting faith in them**, through which **they rise with Christ, or partake with Him in the power of His resurrection, in a glorious measure**.

Peter Explains This Empowerment unto Believers While in Mortality

And this is so clear a truth, that Peter is bold to say, (speaking unto believers) Baptism does **also now save us** (*not the putting away of the filth of the flesh, but the answer of a good conscience towards God*) by the **resurrection of Jesus Christ**. That is, the **baptism of believers must not be looked upon with a fleshly and carnal eye, as a washing of the flesh**, but with a **holy and spiritual eye**, as a holy and precious Ordinance of Jesus Christ, in which Ordinance, He puts forth the **power of His resurrection unto believers, through faith saving them more richly than before**, from the **power of an inward pollution or filthiness**, even a **filthy polluted conscience** with the accusations of it, and **working in them more abundantly an enlightened, holy, good conscience**, which **answers or speaks good to them towards God**. And whether that Scripture in Hebrews 10:22, may not agree much to this purpose, I leave to the consideration of the wise. Neither do **believers enjoy this fruit and benefit in the present administration of baptism only, but this grace and power of Christ in baptism, has an influence into after times also, even so long as they continue in the estate of mortality**.

Baptism is a Part of a Believer's Completeness

The **fourth** and last thing considerable to my **purpose** in the two Scriptures above named, is this; to wit, **Baptism thus considered, is part of that completeness which believers have in the Lord Jesus**, Col. 2:10. Where the Apostle, speaking to believers, said: And ye are complete in Him. If you ask **in what manner, or in what respects?** He tells us **in all respects**, as it appears in the following verses of this chapter, and the beginning of the next. And amongst the rest this is one, **ye are buried with Him in Baptism, wherein also, ye are risen with Him**. And to the same purpose is that, Rom. 6:5. Believers in baptism are **planted together** with Christ (mark that expression, planted together with Him) in the **likeness of His death, and in the likeness of His resurrection also**.

Here is the Completeness of The Believer

And surely, herein is the **completeness of a believer, to be planted together, and grow together, and live together with the Lord Jesus**. And therefore such do in part come short of their **completeness in Christ**, Who do yet come short of being baptized as believers in the Name of Christ.

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

The Encouragement to Believers

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

EXHORTATION

I shall press this forward upon myself and them, with a word of exhortation; **I beseech you in the Lord that you receive not this Ordinance of CHRIST in vain.** Endeavor to **walk up** to that engagement which *lies upon you by baptism*. Let not any sin therefore **reign in your mortal bodies**, that you should **obey it** in the Lusts thereof. Be not you **subject to ordinances**, after the *commandments and doctrines* of men. Be not you **in bondage** to the rudiments of the world, to such things that are **but shadows of the Lord Jesus**: for you are **buried with Him in baptism**.

The Heavenly walk and Its Heavenly Affections

Endeavor to **walk in newness of life**, in a **holy and heavenly conversation at all times**. Walk like such as are *risen with Christ*. Do you **ascend up with Him into heaven** in *your affection*? Set your **affection** upon things **which are above**, and **not on things on the earth**. Walk answerable to your profession, that this Ordinance of the Lord Jesus be not justly blamed. And for your encouragement, be assured, **you shall have a renewed supply of strength from the Lord Jesus**. The **glory** of the Father, the **operation of God** shall be *put forth as need is on your behalf*. Therefore, act faith daily in the **death and resurrection** of Jesus Christ, which is *so richly made over to you in this Ordinance*, not for **present use only**, but for **future profit and benefit also, during the time of your sojourning in this present world**. Account yourselves in all things **to be complete in Christ**, and that your **Baptism in His Name** as believers, is part of that **completeness** which you have in Him. Endeavoring in the strength of Christ **to walk answerable to those privileges**, that the **Name of the Lord Jesus** may be exalted by you.

Apology

Secondly, The explication of the former privilege, is partly to be an Apology for baptized believers (**reproachfully called Anabaptists**, truly called Christians) against all those hard speeches, and grievous accusation, which ungodly men, and many who are accounted religious also, do **falsely speak** and **charge against them**: and that not privately only, but in public also. How are they accused before authority! How are they openly charged to be **movers of sedition, troublers of the State**, and such as the **Land cannot bear**! Yes, some are not ashamed to say, and that openly, that they are *sensual persons, walking after the lusts of the flesh*, and many such like things as these are. Surely, if such

men did know what an **engagement** lies upon believers in baptism, to **cast off the service and obedience of sinful lusts**, and to **walk in newness of life, having their conversation as becoming Saints**, as also what **strength they receive from the death and resurrection of Christ in baptism**, which has an **influence into their whole life**; I say, if they did **rightly know the preciousness of believer's baptism**, in these and other respects, they would be so far from speaking **against** them, that they would speak **for** them, and would say to them, we will go with you and walk with you, for we have heard that God is with you.

No Fellowship or Communion with the Dipped Arminians

Truly, I **will not deny but some who take this profession upon them**, do hold forth and maintain some things very erroneous. As *free-will*, and *power in corrupt nature to come to Christ*, as also a *falling away from Christ*, after they have once received Him, or believed in Him; with **other opinions** also very dangerous. But ***there are but few so erroneous who are under this profession. Neither dare the Churches of Christ under this profession, hold communion with them: For we utterly disclaim these opinions.***

No Fellowship with the Ungodly Who Have Been Dipped

Neither **will I deny but that some who are under this profession do walk scandalously, loosely, sinfully, and altogether unanswerably to such a profession**. But we **abhor** their practices, and **disclaim fellowship with them who walk so**, yet not mentioning such things without grief. But if **Judas prove a Traitor**, let not the eleven Apostles be so accounted. If **Ananias and Sapphira approve dissemblers and lie to the Holy Spirit**, let not the rest of the Church (*who were of one mind and heart in the Lord*) be accounted dissemblers. If some **branches in the Vine prove fruitless**, let not all the branches be thought such. If some **Professors make shipwreck of that faith** which they once professed, let not all Professors be judged to be such. Thus much for this Apology.

Trial

Thirdly, the explication of this third Privilege, may serve partly to be as a **fifth Touchstone** of Infant's baptism, whereby the unlawfulness and vanity thereof will be further discovered. **For according to this privilege of baptism through Christ, I make this conclusion, to wit;**

Baptism may lawfully be administered to none, but such whom the Lord Jesus has made meet to be partakers of such a privilege in baptism, to have fellowship with Him in baptism, through faith, in His death and resurrection: that they may walk answerably in some measure to such a profession, and such an engagement as they take upon themselves in baptism: having their conversation from thenceforth more holy and heavenly, as becoming such who profess themselves to be buried and risen with Christ in baptism.

Let then the baptism of Infants be skillfully and sincerely tried by this Touchstone. *Are Infants made meet to have fellowship with Christ in His death and resurrection, in this or any other Ordinance?* Do they **know Christ, or believe in Him?** Do they **know any thing concerning the death and resurrection of Jesus Christ?** ***How then shall they have fellowship with Christ in this or any other Ordinance, who neither know CHRIST, nor believe in Him?*** Are any persons meet to have fellowship with Christ in any Ordinance, but such as *know Him and believe in Him?* I may therefore firmly conclude, that

as the **knowledge of Christ**, and **faith in Him**, are necessary to a **worthy partaking in the Lord's Supper**, and a **fellowship with Christ in that Ordinance**: So also they are necessary to a *worthy and warrantable* receiving of baptism, and a *fellowship with Christ in that Ordinance*. And further, *are infants made meet to have such an engagement laid upon them*, as *baptism lays upon all those who are under the profession of it according to Christ*, from thenceforth and from that time, **to show forth Christ's death and resurrection**, **to walk like** such as have professed themselves to be dead, and risen with Christ in Baptism? Does not this **Touchstone** (with all the former) clearly discover Infant's baptism, **to be only a device and commandment of men**? Thus much concerning this **Touchstone**, which I leave to the consideration of the wise. And so much concerning this Privilege.

Privilege Four

In Baptism the Holy Spirit Bears a Wonderful Witness to the Believer's Heart of Christ's Free and Full Remission of Sins

The fourth privilege (which is the last I shall name) which the Lord Jesus gives to Believers in this Ordinance, is this; to wit,

In this Ordinance, the Lord Jesus, by His Spirit acting in a believer's heart, does more richly seal up or confirm to him the free and full remission of all his sins, through the blood of Christ.

The Name of the Holy Trinity Called in Baptism Opened Up Again

And therefore, **observe it**; not only the **Name of the Father**, and **of the Son**, but **of the Holy Spirit also**, is *called upon believers in this Ordinance*. And this is **the proper grace or work of the Holy Spirit, to witness or confirm to us** (by *acting faith in us*, more assuredly to believe) the *remission of all our sins by Jesus Christ*. In baptism, as well as in the **Lord's Supper**, (*although in another manner*) the **precious death and resurrection of Christ**, is mystically, yet clearly set forth before believers.

And the Spirit of God acting faith in them, in this Ordinance, does not only clear up to them more sweetly, the preciousness of the death of Christ, but also confirms to them, more richly, their interest in the same: to wit, the remission of all their sins, and their peace with the Father, through Jesus Christ.

Acts 2:38

Hitherto, I conceive, tends that of Peter to his perplexed hearers, Acts 2:38. He **does not say, neither dare I say that baptism is a remedy to remit sins**; for then I should run into the mistake of such, who pleading for their Infant's baptism, do say: Baptism is a remedy to take away that sin, which they as the sons of Adam have conveyed to them. But this Scripture, I conceive, holds forth to us especially **two things**.

First, that repentance and remission of sins are **preached and given** only in the Name or through the Name of Jesus Christ. There is sufficiency of grace and strength in the Lord Jesus, and in Him only, to give you repentance and remission of sins. And so it will agree with what is written by Luke, 24:47.

The Power of the Holy Spirit Confirms to Believers, in Baptism,

the Remission of their Sins

Secondly, *that the Lord Jesus does in baptism confirm or witness unto Believers, in some comfortable measure, the forgiveness of their sins in His Name.* And therefore, He commands them to be baptized, **partly for this end, that in baptism He may confirm to them in some measure, by His Spirit, acting faith in them, the remission of their sins.** For when a Believer is **baptized** in the Name of Christ, and the **Spirit of God acts faith in him in his baptism**, then is *his heart more sweetly assured*, that *through this Name all his sins are remitted*, and he is at peace with God.

Acts 22:16

And to this purpose, I conceive, we are to understand that Scripture, Acts 22:16. **Not** that baptism does **wash away sins**, for **it is the blood of Christ only**, received by us **through the faith of the operation of God**, that washes or cleanses us from all sins. But thus, Be baptized, and **in your baptism call on the Name of the Lord**: that is, **act faith in the Lord Jesus**, in whose Name thou art baptized, that **through faith in His Name in this Ordinance**, your heart may be **further confirmed in this assurance**, that **all your sins are washed away in His precious blood.**

Mark 1:4 and Luke 3:3

Baptism is both an Assurance and a Gainful Experience by the Spirit's Power

And to this purpose, I conceive, we are to understand, Mark 1:4; and Luke 3:3 concerning John's baptism; Only John's baptism **did point at Christ yet to come**, and *that which Christ after gave in Commission*, did hold forth **Christ already come**. And in this privilege or benefit, **believers have double blessings found in baptism**. Hence it is, that the *Eunuch*, after he was baptized, **went on his way rejoicing**, Acts 8:39. He had **found something of Christ in this ordinance**, which **gave Him occasion of rejoicing**. It was not a *useless*, but a **gainful ordinance through Christ to him**. And as it was said of the *Jailer and all his house* after they were *baptized*, **He rejoiced**, believing in God with all his house.

Some increase of faith, and some witness of the love of Christ, they had found manifested to them by the Spirit in this Ordinance.

And as it was given to our Lord Jesus straightway **after His baptism**, to **see heaven opened**, and to **hear the love of the Father witnessed from heaven to Him by the Holy Spirit**; even so, **the like mercy**, in a *less measure*, is *given to believers in and after their baptism*.

This is Not Only Found in the Present Administration of Baptism, but Throughout the Entire Christian Life

Neither is this fruit only to be found in the present administration of baptism; but in respect of this *benefit* (among others) **baptism** has an **influence into the whole life of a believer**. And truly, the **grace of God is very observable** in this respect: for **by baptism or straight way upon it**, believers are called out to **wrestle with Satan**, as it were in the **open field**. They are set as a **BUT** for Satan and the world to **shoot** against; and therefore they had **need** be Armed with the **strength and love of Christ**, **given into their hearts by the Holy Spirit in this Ordinance**. Thus much concerning the explication of this privilege.

Instruction

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

Trial

Again, the clearing up of this privilege, may serve as a **sixth** Touchstone for the **trial of Infant's baptism**, whereby the **unlawfulness** thereof will be further discovered. I lay down this conclusion: to wit,

Baptism may be lawfully administered to none but to such whom the Lord Jesus has made meet in some measure to be partakers of such a privilege in baptism; to have the remission of their sins, through the Name of Christ, confirmed or witnessed to their hearts, by the power of the Holy Spirit, whose name is called upon them in this Ordinance.

Are Infants meet to have repentance and remission of sins preached to them through the Name of Christ and to be baptized in His name for the remission of sins? Are they **meet** to have **remission of sins, through Christ, witnessed to their heart in baptism, by the Holy Spirit**, who neither **know** their sins, nor Christ, nor **know** the Holy Spirit, in **His gracious and comfortable operation**? Therefore, **the baptism of Infants is not of God**. I affirm (as I said before) that baptism can lawfully be administered to none but such **whom the Lord Jesus has made meet in some measure to receive remission of sins in baptism**; I mean *to have the remissions of sins, through the Name of Christ, witnessed and confirmed to their hearts, in some comfortable measure, by the Holy Spirit, working graciously in them*, in that Ordinance. And surely at the least, **it is needful that they know His operations, when He puts forth His grace and power in them**. Now how these things will agree to Infants, I leave to the Judgment of the Wise.

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

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

I now proceed to clear up the **fifth** general head, to wit, ***What is the duty, or what ought to be the carriage of believers in and after this Ordinance.*** This I shall be brief in.

V.

The Duty of Believers After Baptism

It is recorded of the Lord Jesus that **in or upon His baptism**, he **prayed**, Luke 3:21. And the **same counsel** was given to Saul **concerning** His baptism, Acts 22:16. Arise, and be baptized, and wash away your sins, calling on the Name of the Lord, that is, ***praying to the Lord, and acting faith in the Lord in this Ordinance.*** *What their duty is after this Ordinance in the whole course of their life, I have before showed, in declaring what engagements lie upon believers by their baptism.*

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

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

VI.

The Administrator of Baptism

The **last** general head to be cleared up is this, to wit, **Whom the Lord Jesus has appointed to be the Dispenser or Administrator of baptism to believers.**

The Commission to Preach is also the Commission to Baptize

The Scripture teaches us, *that whom the Lord Jesus has authorized and appointed to preach the Gospel, them also in the very same Commission, and according to the same time, He has authorized and appointed to baptize such as believe the things concerning the Kingdom of God, and the Name of Jesus Christ.* Matt. 28:19; Mark 16:15, 16; Acts 8:12; and as it follows in the 35-38 verses of the same Chapter.

Objection: Baptism Only to be Administered by the Apostles

If it be objected that the Administration of baptism to believers was tied to Apostles only:

Answer:

First, it is evident, *Disciples did baptize* before Apostles were chosen, John 3:22-24. When the Disciples of Christ were there baptizing, it is said, John was not yet cast into prison. Now by comparing Matthew 4:12 with Matthew 10:2-4, we shall find that it was

some while after John was cast into prison, before the Lord Jesus called the Twelve, under the **denomination of Apostles**.

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

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

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

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

Objection: The Succession of Baptism has Been Lost

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

The Answer

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

Secondly, we find that when the **Book of the Law of God**, and the pure and holy administrations of all God's Ordinances was lost, under the Idolatrous reign of Masasseh, (which was long) the servants of God in Josiah's reign finding the same, and understanding the mind of God therein, they did not now lay aside the Book of the Law and the Ordinances of God, **conceiting that they must look for another Moses** (*by whom the Law was first given*) from **whose hands they should again receive the Law**, and the Ordinances appointed in it: but without delay, they **read the book**, set **themselves to seek God**, *renew the Covenant* which was found in the book, **kept the Passover**, **purges out** all Idolatry, and **reforms all things** which concerned the worship of God, as we **may read at large** in 2 Kings 22 and 23. And in Nehemiah 8:1, we find the Children of Israel, **after their return from Captivity**, being gathered together with one consent, they require Ezra to bring forth the **Book of the Law of Moses**, which the Lord had commanded to Israel. They look not

now for a new Moses to give the Law again to them: but they look at the Lord, and look at His Law which He had commanded to all Israel, and *their only care was now to understand the mind of God in it*; and therefore, they require Ezra to read it and to give the sense of it. And it is observable, amongst other things, They found it written in the Law, that the children of Israel should **dwell in Booths** , verse 14. Which Ordinance of God, from the days of Joshua, to that time had been neglected of them, but they now understanding the will of God in it, presently set themselves to the practice of it. They do not lay aside the Book of the Law, and continue in the neglect of what was written therein, saying, these things belonged to our fore-fathers, or may concern future generations, but they look at the Law of God, and all things written therein as concerning themselves also. And surely it is a thing not blame worthy, but commendable in believers (finding the Law of Christ, and the things He has therein commanded to all Israel) speedily without delay, *to set themselves to put the same in practice.*

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

(**Editor's Note:** Garner directed these remarks toward both the Seekers and the Pedobaptists. The old Baptists affirmed *what* they **COULD DO if the ordinance of baptism had indeed been lost**. In this, and other writings, the old Baptists affirmed also **that the church and Ordinances were not lost!** They **did not** do this. They had the **right** to do this if it was necessary. This is simply a statement of their **liberty** rather than a statement of their **practice**. See for example John Spilsbery's **God's Ordinances**; Hutchinson's **Baptism and the Covenant**; Kilcop's **The Unlimited Authority of Christ**; and later, Able Morgan's **Anti-Pedo-Rantism**. **When we consider these other works then we must conclude THIS IS A STATEMENT OF THEIR LIBERTY RATHER THAN A STATEMENT OF THEIR PRACTICE.**)

Objection: The Church is Still in the Wilderness

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

(**Editor's Note:** Observe here that the lost **Church and Ordinances concept** was a **THEORY** grounded by the Seekers upon their **false interpretation** of **Revelation** chapter 12. This **concept** was not **grounded on the fact of a lost church and ordinances**, but only **on a theory** which was adopted to **discredit the Baptists** and their old baptism received from the **Waldenses**.)

The Church and Ordinances Did Not Cease But Continued

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

Revelation 12

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

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

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

Fourthly, During her **wilderness condition**, she has many **faithful children**, children of the youth, **stout warriors**, like Arrows in the hand of a mighty man, who maintain the **truth and honor** of the Lord Jesus against such as **join themselves unto superstitions and erroneous practices**. These are called **the remnant of her seed**, which *keep the commandments of God, and have the Testimony of Jesus Christ*, verse 17. I desire that this may be well noted, *that during her wilderness condition, she has a seed, a remnant who keep the commandments of God, and have the Testimony of Jesus Christ*. And who can warrantable say that *these commandments of God are not the Ordinances of God, and the Ordinances or believers' baptism amongst other Ordinances?* And who can say upon good ground, **that during her wilderness condition the Testimony of Christ is lost, and the commandments and Ordinances of Christ are lost?** Seeing that this remnant of her seed **do keep** the commandments of God, and **do have** the Testimony of Jesus Christ; that is, **they practice His commandments, and hold forth His Testimony**. And thus, they maintain the truth and honor of the Lord Jesus, against such as join themselves unto **superstitious practices**, even as the valiant ones of Israel did of old (during their wilderness estates) maintain the Lord's honor against those who made them a God of their own Ear-rings, and gave honor to it, Exodus 32:26-29.

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

The Scriptures do Not Teach the Cessation of the Church or Her Ordinances

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

Because the Church and Her Ordinances Have Not Been Lost We Can Know and Do the Things of Christ

Wherefore I see no reason **why such a conclusion should be received: to wit, that the Church is lost, and her ordinances are lost, and therefore that we can neither know, nor do any thing until the consummation of that time of the churches being in the wilderness.**

Cessation of the Church and Ordinances is a Policy of Satan

Surely such an **opinion does arise**, and *is maintained from the policy of Satan*, and **not from the teaching of the Holy Spirit**. Other things might have been spoken by way of answer to that objection, but what I have said (I conceive) may suffice.

(Editor's Note: The "Wise Reader" can see that these Brethren taught and believed in the **continued succession** of the *church and the ordinances*, and not that the **church was lost and the ordinances corrupted**. Their statements to this effect are clear and meaningful. I believe I have proved my former point, sometimes they **spoke of their liberty to restore the Ordinance of believer's baptism**, rather *than the fact that it had indeed been lost*.)

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

And thus as the Lord has helped me, I have cleared up those **six general heads**, which I propounded in my entrance into this matter; as also have laid down in brief what useful instruction are to be learned from each of them.

In Conclusion

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

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

FINISH