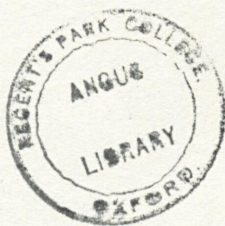




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A Small Treatise of  
BAPTISME,  
OR,  
DIPPING.



WHEREIN  
Is Cleerly shewed that the Lord  
CHRIST Ordained Dipping for those only  
that professe Repentance and  
FAITH.

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

By EDWARD BARBER.

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## The Preface.

To all that love the Lord Jesus Christ in sincerity, and his Appearing. *Ephe. 6. 24. 1 Gal. 8. 9. Matth. 24. 30. 1 Revel. 7. 1 Cor. 9. 18. & 11. 4.*

**B** *Elowed Reader*, it may seeme strange, that in these times, when such abundance of Knowledge of the Gospel is professed in the World, there should notwithstanding be generally such ignorance, especially in and amongst those that professe themselves Ministers thereof, of that glorious principle, True Baptisme or Dipping *Ephe. 4. 5.* Instituted by the Lord Jesus Christ, which all that look for life and Salvation by him ought to be partakers of, it being that onely which was received by the Apostles and Primitive Churches, and for a long time unviolably kept and practised by the ministration of the Gospel in the planting of the first Churches, & that the Lord should amongst some others, raise up mee, a poore Tradesman, to divulge this glorious Truth, to the worlds censuring, but first, inasmuch as the Lord, notwithstanding, my own unworthinesse, hath in his Son accepted, and counted worthy to suffer for his Name; It being also by the Providence of God, so much in question at this time, we are therefore imboldened thereunto.

2. The Lords usuall dealing, it being to bring mighty things to passe by weake meanes, as in *Josh. 6. 3. 4. 5, 20. & 1. 1.* where the walls of Jerecho fell downe by the blasts of Rams hornes: *1 Sam. 16. 11. Amos 7. 14. And Judg. 7.* The Lord gave that great deliverance to *Gideon*, and 300. which he would not doe to him with 32000. verse 2. 7. And *1 Cor. 1. 27. 28.* Chusing the foolish things of the world, to confound the wise, and weake things to confound the mighty, *Jer 49. 20. & 50. 44.* And base things, and things despised hath God chosen, yea, and things which are not, to bring to naught things that are. *Zach. 4. 10.* therefore looking only at the glory of God, and love to the Truth, for which being imprisoned 11. Moneths. by meanes whereof, I being taken off my Calling, had the more opportunitie to search the Scriptures daily, to see whether those things were so, not as they delivered



livered them, but practised by the Priestes and Prelates of our times, for *Paul* delivered no such things, as by them is practised in many patticulars, as is cleerly showane in the following discourse.

3. The reports of some, who notwithstanding, they never saw our faces, and so by discourse, trie the Spirits, as *John* adviseth, 1 Joh. 4. 1. yet behind our backs, have reproached us, and so as *Saint Jude* saith, Speake evill of things they know not, and as *Jer.* saith, speak a vision of their heart, and not from the mouth of the Lord *Jer.* 23. 16. 30. 31. 32. I am against the Prophecies, saith the Lord, that steale my words every one from his neighbour, I am against the Prophets, saith, the Lord, that use their tongues, and say he saith, Behold I am against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their lightnesse, yet I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord.

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

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

6. Others that pretend to come neerer in witnessing against the Prelates, yet durst not *Moses*-like stand to it, *Exod.* 23. 32. who desired his owne ruine, rather then the destruction of the people. But these seeing the Wolfe comming, hid themselves, or fled beyond the Seas, not standing up in the gap to make up the hedge for the house of *Israel*, so as they might justly be compared to the Foxes of the Desarts, *Ezek.* 13. 4. 5. so that if the Lord should have sought for one to make up the hedge, and stand



stand in the gap for the Land that it should not be destroyed,  
they were gone beyond the Seas, or hid themselves when. If  
ever the Kingdome stood in need; but herein they discovered  
themselves to be hirelings, and not true Shepherds, John 10.  
12, 13. or as much as in them is, giving Christ the lye, who saith  
his Disciples shall be brought before Kings and Governours for  
his sake, whereas the fearefull and unbelieving are set in the  
forefront of wicked ones, Revel. 21. 8. But the true Shepherd  
layeth downe his life for his Flocke, and *Nehemiah*, the 6. 11.  
being in danger, and perswaded by *Samballer* to goe into the  
Temple, saith, should such a man as I flye; and who is he, that  
being as I am, would goe into the Temple to save his life, I will  
not goe in; then he perceived that God had not sent him, and  
Acts 4. 18, 19, 20. The Apostles being command silence by Au-  
thority, durst not obey, but answereth, whether it bee right in  
the sight of God, to hearken to you more then unto God, judge  
yee, for wee cannot but speake the things wee have seene and  
heard. And Matthew. 16. 25, 26. Christ saith whosoever  
will save his life, shall lose it; and hee that shall lose his  
life for my sake, shall find it. This we see fulfilled in these  
daies, for some forsaking the cause of Christ, have lost estates  
and lives, whereas others who have stood boldly to it,  
have saved both. And if Meroz with the Inhabitants thereof,  
was cursed with a bitter Curse, Judges 5. 23. Because  
they came not forth to the helpe of the Lord; And *Paul*  
thought not good to take *Marke* with him, because he went not  
with them to the worke, what may wee think of those that run  
from it. And if by the Law a Soulejeer that leaves his Colours,  
is to dye the death. What may bee thought of those that leaves  
their Countries, leaving the cause of Christ, thinking thereby  
to shunn the crosse: When if ever the Kingdome stood in need  
of helpe, But at this time, which is to bee noted, the Lord rai-  
sed up divers Gentlemen, Laymen, as they call them, to stand  
most boldly to the truth in respect of Church and Common-  
Wealth. And as *John* saith, Revel. 12. 11. loved not their  
lives unto the death. And *Paul*-like, Acts 21. 13. was not  
only ready to bee bound, but to suffer for the Name of  
Christ.



Againe, others who pretend to come neereſt in that way in ſeparating, yet hold the baptiſme they there received, though on no ground; for if they were truly baptiſed into that Church I conceive with ſubmiſſion to better judgements, they ought to continue, and to ſeparate for corruptions, as is clearly proved by *B. Hall*, in his Apology againſt the Browniſts, ſhewing that either they muſt goe forward to baptiſme, or come backe againe to the Biſhops and Church.

7. Conſidering the great wrong done in putting out ſome Scripture, as in the 14. Acts 23. where Election is left out, by which meanes people are kept from knowing, muchleſſe injoying their priviledge purchaſed by the blood of Chriſt: the cauſers thereof for ſo doing lying under the reprooſe, which the Lord ſpeakes of in the 13. Chapter of Ezekiel. Secondly, ſome words left untranslated, as in the 28. of Mat. 19, where the word may as well be Dipping, as in Luke the 16. 29. And this is acknowledged by the Clergy in the booke of Common Prayer, where the Miniſter is commanded to dip the child.

8. There being now a yeare of Jubile, ſuch an Aſſembly as that moſt Honourable high Court of Parliament, whoſe eares God hath opened to heare what ever by any ſhall be ſpoken for Gods glory, and the good of this State, *Gambriel*-like, Acts 5. 34. 35. weighing, and conſidering things, leaſt otherwiſe they ſhould be found fighters againſt God, therefore with *Eſter*, 4. 16. deſire to venture, if I periſh, I periſh: conceiving if ſome ſhould not now ſpeake, the ſtones of the ſtreet might cry; wee having lately taken the Oath of Proteſtation, againſt Popery, and Popiſh innovation, injoynd upon all the Kingdome ingenerall. And ſprinkling of children being an invention of men, brought in neere three hundred yeares after Chriſt; therefore in obedience to God, and love to our native Country, we deſire to publiſh what truth the Lord beſtows us withall, hoping that God will effect his pleaſure by this weake meanes, or make it a motive to ſtir up ſome of more ability, who will, as in *Nehemiah's* time, ſearch the Regeſter, and thoſe that found not their Genealogy, were as polluted, put from the Prieſthood, and as Chriſt commands, ſearch the Scriptures, John 5. 39. and ſo returne to his institutions.

9. The great cauſe we have to admire the goodneſſe and love of God to this Nation, in King *Edward* the ſixts daies, for the great



great light that then broke forth ; and they imploying that talent, they received for Gods glory, yet now the light springing forth in such abundance, according to the VVord of the Lord, *Isai. 11.9.* we having received more talents, or a greater measure of knowledge, it cannot be but the Lord requires an answerable obedience, according to that a man hath, and not according to that he hath not, *2 Cor. 8.12.* for he that had one talent was not blamed, because he did not imploy two, but because he imployed not that hee had : so likewise, had hee that received five beene guilty of the same reproof, had he imployed but one, *Matth. 25. 15.* to the 30. looking at the Camellion-like disposition of the Ministers of late times, in King *Henry* the Eightes dayes Papists, in King *Edward* the Six dayes Protestants, in *Queen Maries* daies Papists, in *Queen Elizabeths* Protestants, when the Bishops were in power and authority, submit, flie their Countries, or hide their heads ; now that by the Providence of God, they are in disgrace & in part down, oppose them with all their might, whereas the true Ministers of Christ were ever the same, not variable or changing, *Eph. 4.11.12. 13.14.* which times and estate Government, looking only to God for direction from that great Prophet, the Lord Jesus Christ. *Deut. 18.15. Acts 3.21.22.23. Heb. 1.1.2.3. Revel. 5.5.*

Lastly, It's not unknowne, that the faithfull servants of God, who have indeavored most faithfulnessse, have often gone under reproaches and slanders, as *Eliab* was counted the troubler of *Israel*, *1 King. 18.17.* and *Acts 17.6.* *Paul* and *Silas* was said to turne the world upside downe. And *Acts 24.5.* *Paul* was counted a pestilent fellow, a mover of Sedition amongst the Jewes, and a Ring-leader of the Nazarites, insomuch that they were commanded not to preach in the Name of Christ, *Acts 4. 18.* but verse the 19, 20. they answered, Whether it be right in the sight of God, to speake to you more then unto God, judge yee. For we cannot but speake the things which wee have seene and heard, from whence wee may observe the ministers of Christ could never have their mouthes stopt by men, no not the magistrate, much lesse the Prelates.

In like manner lately, those that professe and practise the dipping of Jesus Christ, instituted in the Gospel, are called and reproached with the name of *Anabaptists*, although our practice be no other then what was instituted by Christ himself, withall desiring, if there be any that from the VVord of God, can shew that



that we walke in a false way, or error in denying the dipping of infants, that they would doe it, for wee proteste our selves such as desire the glory of God, and eternall life after death, being confident that our desire or endeavors cannot bring us thither, but only Christ, Heb. 10. 14. Coll. 1. 14. in whom wee have Redemption through his blood, and verse 19. & 23. withall walking in that only way which leadeth thereunto, by him prescribed in his VVord, Joh. 14. 6. & 10. 1. Acts 5. 32. Heb. 5. 9. And being made perfect, he became the Author of of eternall salvation to all that obey him, and Thes. 2. 1. 7. 8. when the Lord Jesus Christ shall be revealed from heaven, with his mighty Angels, in flaming fire, rendering vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, desiring therefore that these Scriptures may be well weighed, & considered of all those that feare God, to the end we may be reformed, if we erre in our judgements by mis-understanding the Scriptures, and so be brought to acknowledge the Truth, which wee shall willingly imbrace, if not, though wee walke in the way called heresie, as *Paul* did. Acts 24. 14. yet so worship wee the God of our Fathers, and at the great day, Every man must give account for himself. Rom. 14. 10. and Matth. 15. 15. Christ saith, Every plant which my heavenly Father hath not planted, shall be rooted up, meane time all is to grow together, though not in the Church, yet in the world, which is the field, expounded by *Christ* himself. Matth. 13. 38.

Againe, knowing that God is the same, Mala. 3. 6. Secondly Christ is the same, Heb. 1. 3. 8. having given lawes, to which none are to add or diminish. Thirdly his Ministerie the same, 1 Cor. 12. 27. 28. Ephe. 4. 11, 12, 13. Therefore as wee desire to give to *Cesar* the things that are *Cesars*, so to God the things that are his, Mat. 22. 21. Hee being the Father of Spirits, and so the only Author of spiritual worship, Jo. 4. 24. He. 12. 9. Fourthly the Promises to Believers the same Jer. 31. 3. Mat. 28. 20. Rom. 8. 29. 30. 1 Pet. 1. 2. Therefore the Administration the same, so long as there remains any of the members of Christ to be gathered on the earth, Rev. 22. 18. And if the *Q.* of *Sheba* hearing of the same of *Solonson*, which when shee saw, there was no more spirit left in her, 1 King. 10. 1, 2, 3, 4, 5. how much more are we to admire and rest satisfied to see the fulnesse of Christ, and the order left in the Gospel, Mat. 12. 42. Luke 11. 31. Col. 1. 19.

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



# A small Treatise of DIPPING;

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

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

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

**T**HE Lord Jesus Christ in that great Charter of the Holy Gospel, *Matth. 28. 18. 19. 20.* having received all power in Heaven and Earth, saith, *Goe, and make Disciples, all Nations, dipping them in the Name of the Father, and of the Sonne, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: And lo I am with you alway even to the end of the world.*

And Marke 16. 15. he saith; *Goe yee into all the world, and preach*



*preach the Gospel to every creature; he that shall beleve and bee dipped, shall be saved: but he that will not beleve shall bee damned.*

Likewise Luke the 24. 47. he saith: *And thus it becometh Christ to suffer, and to rise againe the third day, and that repentance and remission of sinnes should be preached in his Name, among all Nations, beginning at Ierusalem, now yee are witnesses of these things.*

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

Secondly, that the Apostles, according to this Commission of Christ did alwayes practise, Acts 2. 36, 37, 38. Peter lift up his voice, and said to the *Jewes*, Let all the house of Israel know for a certainty, that God hath made this Jesus, whom you have Crucified, both Lord, and Christ; now when they heard this, they were pricked in their hearts, and said unto *Peter*, and the rest of the Apostles, men and brethren, what shall we doe; Then *Peter* said vnto them, Repent and be dipt, every one of you, in the Name of Jesus Christ, for the remission of sinnes, and yee shall receive the gift of the holy Spirit, for the promise is to you, and to your Children, and to all that are as farre off even so many as the Lord our God shall call; And with many other words, did he testifie, and exhort them, saying, save your selves from this untoward generation, Then they that gladly received his Word, were dipt, And the same day were added unto them about three thousand soules, and they continued in the Apostles Doctrine, and fellowship, and in breaking of bread, and Prayers.

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

And when they beleved, *Phillip* preaching the things concerning the kingdome of God, and the Name of Jesus Christ,



Christ, they were dipt both men and women; againe *Phillip* said to the *Eunuch*, If thou beleevest with all thine heart, thou mayest; And he answered, and said, I beleeve that Jesus Christ is the Son of God, and hee commanded the Chariot to stand still, and they went downe both into the water, both *Phillip* and the *Eunuch*, and he dipt him.

Again. it is evident, *Acts* 10. 44. to the 48. that those only, that received the holy Spirit by Preaching the Word, were dipt, in these words, while *Peter* yet spake these words the holy Spirit fell on all them that heard the Word, and they of the Circumcision, which beleeved, were astonished, as many as came with *Peter*, because that on the Gentiles also was powered out the gift of the holy Spirit, for they heard them speake with tongues, and magnified God, Then answered *Peter*, can any man forbid water, that these should not be dipt, which have received the holy Spirit as well as mee, And hee commanded them to be dipt in the Name of the Lord.

Again, *Acts* 16. 14. A certaine woman named *Lidia*, a seller of Purple, of the Citie of *Thyatira*, which worshipped God, heard us, whose heart the Lord opened, that shee attended to the things that were spoken by *Paul*, And when she was dipt, and her household, shee besought us saying, If you have judged me to be faithfull to the Lord, come into my house, and abide there, and she constrained us; and verse 30. 31. 32. The *Taylor* said, Sirs, what must I doe to be saved, and they said, beleeve in the Lord Jesus Christ, and thou shalt bee saved, and thine household; and they spake unto him the word of the Lord, and to all that were in his house, And he tooke them the same houre of the night, and washed their stripes, and was dipt, hee and all his straightway, and when he had brought them into his house, he set meat before them, and rejoyced, beleeving in God, with all his household; and *Acts* 18. 8. the chiefe Ruler of the Synagogue, *Crispus* beleeved on the Lord, with all his house, and many of the *Corinthians* hearing, beleeved and were dipt.

Thus it is cleere, that the Institutions of Christ, as also the practise of the Apostles, concerning *Dipping*, was only to administer it upon such, and such onely as did manifest faith and



repentance, desiring it, and this is cleere in the *Apostles* words, *Heb. 6.1.2.* where the right order of the principles is laid downe; saying, leaving the Principles of the doctrine of Christ, let us goe on to perfection, not laying againe the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of *Dippings*, and of laying on of hands, and of resurrection of the dead, and of eternall Judgments, &c. Thus you see it proved by Scripture; Now it followes to be proved by arguments grounded on Scripture, that the Lord Jesus Christ, who is Lord of all administrations, being the Priest, Prophet and King of his Church, in that great Commiſſion of his, *Matth. 28. 19.* hath not appointed one *Dipping* for Jewes, another for Gentiles one for men, another for women; one for old, another for young; one for the primitive times, another for present and future; one upon manifestation of repentance and faith professed, another upon doing it by God-fathers and God-mothers, much lesse having right thereunto by the faith of their parents, for *Habak. 2.4.* *The iust shall live by his faith*: therefore not the faith of others; For as there is one Body, one Spirit, and beleivers called in one hope of calling, one Lord, one Faith: so also one dipping, which was to be administred onely on those that were made Disciples by teaching, and not on those who had it professed by others, which Christ commanded not, *Matth. 28. 19.* Therefore Infants by expresse prohibition are excluded, as is cleare in the following discourse: wherefore from that which hath beene spoken, we argue thus:

*Ioh. 3. 36.*

*Rom. 1. 17.*

*1 Ioh. 5. 10.*

*Heb. 10. 33.*

*1 Sam. 15.*

*19. 22 23.*

1. They onely are to be dipped that are made Disciples by teaching, *Matth. 28. 19.*

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

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

3. Againe, if the command of Christ our Saviour for making disciples by teaching before they are dipt, be Evangelicall and perpetuall, as all the Precepts of the Gospel are, then it ought



to bee performed and observed in the Church of Christ for ever.

The Major Position is true, *Isai. 9. 7.* of the increase of his government and peace there shall bee no end upon the Throne of *David*, and upon his Kingdome, to order and establish it with judgement and with justice from henceforth even for ever. The zeale of the Lord of Hosts will performe this. And *Mat. 28. 18. 19. 20.* All power is given to me in heaven and in earth; Goe ye therefore and teach all Nations, dipping them in the Name of the Father, and of the Sonne, and of the holy Spirit, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even to the end of the world.

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

4. None but those that doe expresse that inward Baptisme, *Matth. 3. 11. Acts 10. 47. 48.* are to be dipped.

Infants cannot expresse that inward Baptisme, therefore infants ought not to be dipped.

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

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

6. We are commanded to stand in the way, and aske for the old pathes, which is the good way, and walke therein, and wee shall finde rest unto our soules, *Jer. 6. 16.*

The old and good way under the Gospell, is the Institutions of Jesus Christ. This is that *Moses* that said unto the *Deut. 18. 15.* Children of Israel, A Prophet shall the Lord your God raise *Acts 3. 22.* up unto you, of your brethren, like unto mee, him shall yee heare: And it shall come to passe, that every soule which will not heare that Prophet, shall bee destroyed from among the people.

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

Againe, the Lord complained, *Judg. 5. 6.* his people walked in



in by-paths, that are of their owne invention, and not of his appointment. From whence we reason thus :

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

But the dipping of infants God hath not commanded :

Therefore the dipping of infants is a by-path.

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

The first is true, Acts 2. 38. Then *Peter* said unto them, Repent and be dipped every one of you in the Name of *Jesus Christ*, for the remission of sinnes, and yee shall receive the gift of the holy Spirit. And verie the 44. And all that beleeved were together, and had all things common. And Acts 8. 37. *Philip* said to the Eunuch, If thou beleevest with all thine heart, thou mayest. And Luke 3. 7. 8. *John* saith to the multitude that came forth to bee dipped of him : O generation of Vipers ! Who hath fore-warned you to flye from the wrath to come ; bring forth therefore fruit meet for repentance : and begin not to say within your selves, We have *Abraham* to our Father : For I say, that God is able of these stones to raise up children to *Abraham*.

*As Godfathers and Godmothers*

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

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

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

But in persons of yeares onely is repentance and faith wrought by hearing the Word preached (the reason is) persons of yeares have eares to heare, and faith cometh by hearing, and hearing by the Word of God, Rom. 10. 17. and Acts 11. 14. who shall tell thee words wherby thou and all thy house shall



shall be saved. And James 2.17. faith without workes is dead  
yea no faith at all.

Therefore persons of yeares are onely to be dipped.

Againe thus : If the new Testament be as plaine and perspicuous as the old ; and Christ the Mediator of the new Testament, as faithfull as *Moses* the Mediator of the old Testament. Then the persons to be dipped, and the conditions of dipping, and the time when, are as cleare and faithfully described in the institutions of dipping, as the persons condition and time of circumcision.

But for infants dipping there is no expresse description of of the persons, condition, time ; whereas true dipping, which is that one dipping, Ephes. 4.5. which is the dipping of repentance for remission of sinnes, Mark. 1.4. it is most evidently and faithfully set downe for persons, condition and time, viz. Persons confessing their sinnes, Mat. 3.6. whereas persons unrepentant are put by, Luke 7.29. 30. And all the people that heard him justified God, being dipped with the dipping of *John* ; but the Pharisees and Lawyers reiected the counsell of God against themselves being not dipt of him.

Persons beleeving, Acts 8.12. 13. 36. 38. Persons penitent. Acts 2.38. Persons that received him, and are made Disciples by teaching, Matth. 28.19. *John* 4. 41. 42. Persons borne againe, not of corruptible seed nor by the will of man, but of God, *John* 1. 12. 13. 1 Pet. 1.23. begotten by the word of truth, James 1.18.

Thus for true dipping there is a certaine time appointed, as was for Circumcision, Acts 8. 37. yea commanded, Acts 10. 48. And he commanded them to be dipt in the Name of the Lord. And 22.16. And now why tarriest thou so long? arise and be dipped, and wash away thy sins, calling on the Name of the Lord : therefore such persons onely are to be dipped, who are thus particular described ; wherein the new Testament is as cleare as the Old ; and Christ the Mediator of the new Testament, as faithfull as *Moses* the Mediator of the Old. So it appeares what subjects are to be dipped, whereas if otherwise, then is not the New as cleare as the Old, nor Christ as faithfull as *Moses* ; which to say, is blasphemy.

3. Againe, if the Lord doth make his Covenant of the new Testament with those onely which know him by faith, which



at the hearing of faith preached, doe apprehend and apply the promises contained in the Covenant, and not to any by vertue of fleshly generation, though the naturall children of *Abraham*.

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

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

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

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

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

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

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

From hence we reason thus: They onely are to bee dipped, and received into the Church of God, to whom the covenant doth appertaine.

But the covenant doth appertaine to the spirituall children of *Abraham*, not the naturall.

Therefore the spirituall children of *Abraham* are to bee dipped;



ped, and his naturall are not, till they become spirituall.

From whence we reason thus againe :

If the naturall children of *Abraham* are not to bee received into the covenant of the new Testament, by vertue of the covenant made unto *Abraham* the father of the faithfull, and no beleieving Gentile hath the like promise, title, or priviledge to his naturall children, as *Abraham* had to his, then no beleieving Gentile by vertue of the covenant made to *Abraham*, hath that priviledge of the admittance of his naturall children into the covenant of the new Testament by dipping.

But the first is true, Luke 3. 8. Rom. 9. 6. 8. And 4. 13. 16. Now seeing the promise is of the faith, that is, upon the condition of faith, Iohn 1. 12. Acts 8. 37. Rom. 10. 9. 10. Luke 7. 29. 30. Which faith, is a living and working faith, not dead 2. *Iames* 17. 18. 21. 22. 23. Without which Condition, none are to be admitted into the Covenant of the Gospel, though the naturall children of *Abraham*, Matth. 3. 7. 8, 9, 10. *Asts* 2. 37. 38. 41. And no beleieving Gentile, though never so holy, have not that honor, or dignitie, as *Abraham* had, to be the father of the Faithfull, yea of all that beleeve, Gen. 12. Gal. 3. 3. 8. Whether Jewes or Gentiles; But hath this honor, or dignitie onely to be Christs, to be the Children of *Abraham* by faith Gal. 3. 7. 26. So that this Covenant standeth between GOD and man, man testied by holy Writis; That as there is but one Lord; one Faith; and one Dipping: Ephes. 4. 5. which is the Dipping of Repentance for the Remission of sinnes, Mark 1. 4. so there is but one way or entrance into the Covenant under the Gospel, so as the Father, to wit an Infidell, after Conversion is admitted and received a Member into the Church of Christ upon the manifestation of his faith and repentance by Dipping; even so his naturall children, those begotten after the Parents Conversion and admittance into the Church must come in the same way as the Parent did, or else he cannot see the Kingdome of God, Iohn 3. 3. Mark 1. 4. Except he die in Infancie, or a larger mercy be showne of God, then is revealed to us in his VVord, Therefore we conclude thus with *Deu.* 29. 29. secret things belong to the Lord our God, But revealed to us, and to our children for ever, And say with *Paul*, Rom. 11. 33. On the depth



of Riches, both of the wisdom and Knowledge of God, how vnsearchable are his Judgments, and his wayes past finding out.

But for his reuealed will, Christ saith *John* 15. 15. That he declared all things which he heard of his Father, but he neuer declared Dipping of Infants, but forbid it as is proved from the negative part of the Commission, Therefore he neuer heard it of his Father. And the Apostle *Paul*, *Acts* 20. 27. saith, That he had declared the whole counsell of God; But hee neuer reuealed the Dipping of Infants; Therefore the dipping of Infants is none of the counsell of God, And therefore as the *Jewes* were brought by Ceremonies, to know *Christ*, so let *Christians* learne to know first, as the Lord saith, *Isai.* 53. 1. By his knowledge shall my Righteous servant iustifie many, And *Jere.* 31. 34. all shall know me, from the least to the greatest, and *Phillip.* 3. 3. we are the circumcision, which worship God in the spirit, and reioyce in Christ *Iesus*, and haue no confidence in the flesh.

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

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

1. The matter, and that is a true subject of a Beleever, confessing sinnes, and faith, desiring the ordinance.
2. Water the Element, and so you haue the matter, for the true forme, which is:

First, *Christs* power, putting life into the Ordinance, in his owne Institution, delivered in these words, to the Apostles, goe yee;

Thirdly, the right verball forme of words, in the Name of the Father, and of the Sonne, and of the holy Spirit.

Fourthly,



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

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

Secondly, God doth by this holy ordinance, assure, and manifest, that he hath washed us from all our sinnes, by the blood of Jesus Christ, Acts 22. 16. And doth truly and visibly receive us into the Covenant of grace, whereby wee are partaker of all the Promises, therein contained, that doe concerne the planting us in Christ, or forgiveness of sinnes, and receputation of persons, both that wee being fatherlesse, by nature, God will be a Father to us; for yee are all the Children of God, by faith in Jesus Christ.

*Gal. 3. 26.*  
*Hos. 14. 3.*  
*Gal. 4. 4. 5.*  
*5. 6.*

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

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

Fourthly, Hereby the Believer, that was by nature as farre off, a Farrenner, and Stranger, is by the blood of Christ made nigh. Ephes. 2. 12. 13. 14. And is by this Ordinance of Dipping, in union with the whole body of God upon earth, 1 Cor. 12. 13.



And may challenge a right in the priviledges of the Gospel, in any place wherefoever, he commeth into the Communion of the Saints, Acts. 9. 26, 27, 28.

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

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

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

Eightly, that the Beleever, may in that day roale away all the reproach of Egypt, or Antichristianisme, renouncing the marke of the beast in our right hands, by holding, or fighting for him, or in our forehead, Revel. 13. 16. by dipping of Infants, that false Constitution of Rome to beget grace, thus it is cleere; who is the true subjects of Dipping, And who are not.

Now the Lord Jesus came not till the fulnesse of time, Gal. 4. 5. and when he was come, never undertooke any Administration, though he were heire of all things, Heb. 1. 3. but in an orderly way, as hath been shewed, nor will hee contract marriage with any, though the husband of all his Church and members, Hosea 2. 19. I will betroath them unto me in Righteousnesse, And in Judgement, and in loving kindnesse, And in mercy, yet not with any that are so young, and under age, Gal. 4. 1. 2. 3. that they are not fencible of the want of Christ, or any benefit they receive by him, or what contract they make with him; In short, all those holy ends that God aimed at in true dipping, are wholly made voide, and of no effect in the dipping of Infants, which the Lord Christ commanded not, Jere. 7. 31.



7.31. Revel. 22.18. Matth. 28.19, 20. nor came into his heart ;  
And cursed is he, that shall adde to the Word of the Lord,  
Deut. 4.2. & 12.31. Prov. 30.6. If any man shall adde to these  
things, God shall adde to him the Plagves that are written in  
this book, and therefore that every one would be incouraged to  
bring out their Talent, and not to hide it in a napkin, to the o-  
vertthrowing of all the inventions of the man of sinne, Psal. 137.  
8.9.

*Objection 1.*

NOW follow certaine answeres to divers objections; As  
First Matth. 19.13. 14. In which it is cleere, children were  
brought to *Christ*, therefore he dipt them, or it was their right,  
say they.

*Ans. 1.* It doth not follow, that because *Christ* received, and  
blessed them, that therefore he dipped them, for hee dipped  
none at all, Iohn. 4.2. but his Disciples.

Secondly, this place is put in, to be read at the sprinkling of  
children; for the whore hath sweet words, as soft as oyle, and  
with these faire speeches, she maketh the nations yeeld to her.  
Pro. 7.21. but the simple only beleeve her, Pro. 9.16. 17. For  
this place, as all may see, makes nothing at all for sprinkling of  
children.

Thirdly, if they were infants of Eight daies old (as Circum-  
cision was Administred) And that their parents were Jewes,  
they might not be dipt, before nor after the Eighth day, and  
then their Mother would lie in, and be very unfit to goe a-  
broad, much lesse to carry out their children, If they were not  
of the Jewes, but Gentiles, then had they no right, they know-  
ing not God, And their Children not borne of beleeving pa-  
rents. Acts 2.30. Gen. 17.9. 10.11.

Fourthly, we must not thinke so meanely of the servants of  
*Christ*, or thinke his Disciples so untaught, that if *Christ* had in-  
stituted the dipping of infants; and so had practised the same,  
that they would forbid, or keep any away from *Christs* Ordina-  
nce, But rather, of all others, observe all things, as *Christ*  
commanded them, to the end of the World, Matth. 28.

29.



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

*Isay 61. 2. 3.*

*Luk. 4. 18.*

19.

The spirit of the Lord is upon me, because he hath Anointed me to preach the Gospel to the poore, he hath sent me to heale the broken-hearted; To preach deliverance to the captives, and recovering sight to the blinde, to set at liberty them that are bruised, to preach the Acceptable yeere of the Lord, *Acts. 10. 37. 38.*

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

And for those that doe it from Circumcision, they set the Lord Jesus, and the Apostles to schoole to *Moses*, to learne of him in the Law, to teach the Gospel, but we have not so learned Christ, as to thinke his care, and faithfulnessse lesse then *Moses*; and therefore he had no such command of God, as to institute Dipping of infants, for if hee had, hee might have said to those that brought them; have they been dipt, and all the rest of your children, at home, look to it; and for time to come, see that you passe not the Eight day, for you know, Circumcision was not to be omitted; Remember how angry God was with that good servant of his, *Moses*, *Exod. 4. 25.* but heere is not a word for any such end; And therefore, no ordinance of God; for the truth is, there is nothing in these places for dipping beleevers; which is Gods Ordinance, much lesse for the dipping of infants, which he commanded not; neither came into his heart, *Iere. 7. 31.*

*Answer.*

But for Answer to this, Christ would shew his mercy to all



all, both Jew, and Gentile, Acts. 13. 48. for theres no difference, Col. 3. 11. But the same of Christ, being spread abroad, as hee was famous in all places; Inſomuch, they thought them happie that could but see him, Luke 19. 6. and thoſe that could but touch the hem of his garment, were healed of whatſoever diſeaſe they had, Matt. 4. 23. Luke 6. 17 18. 19. hence it came to paſſe, they came thronging in upon Chriſt, And brought their Children, for it is naturall for Parents to deſire the good of their Children, as well as their owne, Matth. 15. 25, 26. where the Woman of Canaan came to Chriſt, in the behalfe of her daughter; crying, Lord helpe me.

Secondly, Chriſt by imbracing, and bleſſing them, ſhew himſelfe to be Saviour of Jew, and Gentile, young, and old; for there is no other Saviour, and ſo that hee receiveth none upon decent; but though he be poore, and have no money, yea, nor money worth, yet hee will give them milke, and wine, without money, and without price. *Iſai.* 55. 1. 2.

Thirdly, to teach his Diſciples, humility, and ſelfe-deniall, for he that is not a little childe, in lowlineſſe, love, humility, and ſelfe-deniall, hee ſhall not inherite the kingdome of God, Matth. 18. 3. Mark. 10. 13. 14. 15.

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

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

Fiſt, Repent and be dipped, every one of you, for the remiſſion of finnes.

Then comes with this encouragement, for the promiſe is made to you, and to your children, And to all that are aſtarre off, even as many as the Lord our God ſhall call, that is not to you Jewes onely, but to the Gentiles alſo, to ſo many as the Lord our God ſhall call of them, and ſo it answers to a caſe of conſcience, that they might bring, being ſenſible of their owne



owne unworthinesse, in crucifying *CHRIST*.

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

*Objection 4.*

But children are holy, and therefore may bee Dipt.

1 Cor. 7. 14.

*Answer.*

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

1. VVhether it was lawfull for them to marry, verſe, 1. 2.
2. About the lawfull use of libertie, in their marriage estate, verſe. 3. 4. 5.
3. If they being married, the one being a Heathen, whether they might continue, to dwell together or no, And not as in *Efrabs* time. put away their wives. *Esiab*. 10. 3, 4, 5, 6. VVhere they were to put away their strange wives, that were not of the seed of Israel, and herein is the case of the children being holy, where the Apostle answeres;

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

First he, or shee that beleeve not, is sanctified, as a cleane vessell, by the blessing of God, for the lawfull use one of another, in that honorable Estate of Marriage. Heb. 13. 4. else were

were



were your children unclean, that is Bastards, but now are they holy, that is, borne in lawfull marriage, Deut. 23.2. That holy Ordinance of God, instituted by him in Paradise for our first parents, in the estate of innocency before the fall, and graced by our Lord Christ, himselfe, to shew that he was by a woman in that estate, Matth. 22.23. Acts 4.27. as also by his holy presence, and first miracles that he wrought, John 2.1. to the 7. but before thou passe, 1. Cor. 7.14. consider that if the words be truly translated, the unbelieving parent and the childe hath all one holinesse, or sanctification, and so rendered in the Latine, and would be so in the English, were it not to blinde the Reader.

Thirdly, Christ is pleased to set out the mysticall sweet, and heavenly union and communion betwixt him and his Church by this holy Communion, for this cause should a man leave his father and mother, and shall be joyned to his wife, and they two shall be one flesh; this is a great misery, but I speake concerning Christ and his Church, Ephes. 5.31,32.

Fourthly, true holinesse floweth from faith in Christ, and not by generation of holy parents, but by regeneration wrought by the Spirit of God, John, 1.12.13. and 3.3.5.

Fifthly, God doth not make promise to any faithfull man and woman, and their seed, now under the Gospell, Psal. 89. 27.28 but to the Lord Jesus Christ, and his seed, that everlasting father of the faithfull, Esay 9.6,7. and 59.21. Gal. 3.29.

6. If you say the promise was made to Abraham and his seed, Gen. 17.9, viz. to his naturall seed, then it was to give them the Land of Canaan; but if to the spirituall seed, as it was to Christ, Gal. 3. 16. then the Land of Canaan, was the type, and eternall by Christ, and faith in the new Covenant, is the truth, but you must prove this promise made to a woman; also if it helpe any thing by this conclusion, so that if but one be a beleever of the parents, and that be the woman, it must hold that the children be holy by the promise made to her, and by her faith.

Object. 5. Children are of the Kingdome of God, and therefore have right to all the Ordinances of God, and so to Dipping, Marke 10.14. Mat. 19.14.

Answer. Whereas it is objected, children bee of the King-