

# **Special Note:**

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# BAPTISM

Discovered plainly and Fully,  
according to the WORD  
of GOD.

Wherein is set forth the glorious Pattern  
of our Blessed Saviour Jesus, the Pattern of all  
Believers in his subjection to Baptism. To-  
gether with the Example of Thousands  
who were baptized after they believed.

By JOHN NORCOTT, A Servant of  
Christ, and of his Church.

JER. 6. 24. *Ask for the old and the good way, and walk therein, and you shall find rest for your souls.*

ISA. 30. 21. *This is the way, walk in it.*

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

MAT. 3. 16. *Ende doe Jesus ghe Doopt was quam by terstont vanden water.*

*And when Jesus was dipt, he came up out of the water.*

LU C. 7. 30. *Maer de Pharizeen, en de gheleerde inder wet vanhem niet ghe Doopt ziinde, hebben teghen hen selven de raet Gods versmaet.*

*But the Pharisees and Lawyers rejected the Counsel of God against themselves, not being dipt.*

MAT. 11. 5 *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent and ha revealed them to Bales*

LONDON, Printed in the Year 1672.

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THE  
EPISTLE  
DEDICATORY.

*To the little Flock, Heirs of the Kingdom,  
once as Sheep going astray, but now  
returned to the great Bishop and Shep-  
herd of your souls. Eternal Peace  
through the Mercy of Jesus be multi-  
plied.*

BELOVED,

**W**HAT I have presented you  
with, is what once you have  
heard, and are in the pra-  
ctice of; And what I have written I  
take the great God for my Patron  
and Protector herein, it being but his  
will: which none can deny but such  
as one day will be found to strive  
with their Maker; And being sa-  
tisfied you are such as love the Truth;

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I am

*Dedictory.*

I am perswaded you will bid this welcom: because it may conduce to your further confirmation. Let it not be any trouble to you to be reproached for Christs sake; it is his Authority we contend for, and will ere long shew himself the only Potentate; it is possible your lot may be like that of one called *Agrippa*, who was imprisoned for wishing *Caius* Emperour, and was laid in an iron Chain, but a little after *Caius* came to be Emperour, and the first preferred was *Agrippa*; he took off his iron Chain, and gave him a gold Chain, link for link, and weight for weight as heavy as his iron Chain was: It is but a little time, and he will come, whom you wish to be Emperour even the Lord Jesus: and be sure, if Cups of cold water shall be rewarded, obedience to his Truth shall; he shall wipe away all your reproaches, he will let it be seen whether it be his glory or no we aim at:  
and

*The Epistle Dedicatory.*

and if when he puts Actions in the ballance of the Sanctuary, this be found having weight, and his own stamp; as undoubtedly it will, then be you chearful, it is not you but he that is reproached; it is not you, but his Truth that is slighted. And the King will be angry when he comes in to see the Guests.

Therefore as the least Truth is dear to the Children of Truth; so let not the greatest Truth be rested in, short of a possession of him, who is Truth it self; It is possible, some may say, why do you begin in your publick appearing, to pitch on Baptism; things of greater concernment might have been more useful. But I take the Example of the Lord by the Prophet, who taking notice of that one slighted Ordinance (*viz.*) The Feast of Tabernacles, *Zach. 14. 16, 7.* And it shall come to pass, that every one that is left of all the Nations that will not come to Jerusalem to worship the  
King

*The Epistle Dedicatory.*

*King the Lord of Hosts, and to keep the Feast of Tabernacles, upon them shall be no rain.* The Feast of Tabernacles being an Ordinance, and not used, on them shall be no rain: a poor thing to cut down boughs and build booths, yet if this be neglected, upon them shall be no rain. Thus I say, this Ordinance of Baptism, it being an Ordinance neglected, and not practised in Purity, according to the Pattern in the Mount, I thought good to pitch on. When a Ship is to set sail on the vast Ocean, a wise Commander looks not only to have good Anchors and good Sails, and brave Gallies, but looks to have every chink stop'd, for a small leak unstopp'd, may sink the ship; And shall not we, that ere long must set Sail upon the Ocean of Eternity, look to have every chink stopped. Allow not one known sin, live not in the neglect of one Command, it may be that which some call Nothing, God will call Rebellion,

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*The Epistle Dedicatory.*

bellion, what will become of them then: Therefore my great Request from the Lord is, that as you have bin buried with Christ by Baptism, so that you would walk in newness of life: Oh let not your Conversations give the lie to your Professions; live as a washed people, and as you see your Calling, that not many wise, not many Noble, after the flesh, are called; but God hath chosen you, who by Nature were as vile as any, and hath put you among the Children, live as Children of one Father. And in all your Addresses unto his glorious Throne, think on him who counts it his honour to serve the Lord, and his little Flock, with unfeigned love to the end,

JO. NORCOTT.

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To his Truly beloved Friends and Brethren  
in and about Wapping, who love our Lord  
Jesus in sincerity, Children of one Father,  
Partakers of the glorious Spirit of grace.

Beloved Brethren,

**I**T was Josephs lot to be separated from  
his Brethren, but God meant it for good,  
tho' it was not for the present seen, yet  
in due time it appeared Josephs dreams were  
fulfilled; and though the Archers shot sorely  
at him, and grieved him, yet his Bowe abode  
in strength; Oh how good it is to be up-  
right with the Lrd; It is one of the sad e-  
vents of the time, Brethren shoot at Brethren:  
but this will be a Mercie indeed, if all our  
aim might be more to enjoy and be conformable  
to Christ; one part of conformity to our Lord  
Jesus, is obedience to the precious Ordinance  
of Baptism: judging you to be such as press  
after Christ your Head, together with a Testi-  
monial of my unfeigned love to you, I have  
presented these few thoughts to your serious  
Consideration. I have read of two loving  
Friends, who having spent a great part of the  
day in a matter of difference between them,  
could not be reconciled, and so parted: one of  
them berisping himself of that Text, Eph

4. 26. run to the other, saying, The Sun is going down, by which they were both immediately reconciled; My Brethren, our Sun is going down, Eternitie is upon us, and shall we not consider the Works we have to do for the Lord; I beseech you be like the noble Bereans, search whether these things be so; and if you finde these things not mine, but the Lords, then give him the glory due to his Name. Beloved, as I have, so I shall yet appeal in the Eares of the Lord of Sabbaoth, like Elijah; Oh Lord, the God of Abraham, Isaac, and of Israel, let it be seen this day that thou art God, and that I am thy servant, and that I have done these things at thy Word Now Lord let fire come down from Heaven on this Sacrifice, that may drink up all the waters of strife; And that you may all cry, the Lord he is God, the Lord he is God, which is the unfeined desire of him that is unworthy to serve you, yet your loving Brother in Jesus Christ,

JO. NORCOTT.

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# BAPTISM

## Discovered.

**W**HEN thou by reading goest to search out the minde of God, let thy Cry be, *Lord, anoint my eyes with eye-salve that I may see*; and if it hath been the day of Gods Power with thy soul, I fear not but thou wilt bid Truth welcom, in whatever dress it comes, and more think on what is comprised in the Letter, then be affrighted at the poor Clothing of the Messenger, especially knowing it comes from one whose Name is the great God Therefore in handling this Truth, (*viz.*) Believers Baptism, as it was practised by Christ and the Primitive Churches, my great Request to thee is, that thou wilt read what is said without prejudice; and whatever you finde according to Truth receive, as that which is more precious then your lives, and judge of it according to the holy Scriptures; for when all is said that can be, that must be Judge in all Controversies of Religion. And as Christ is the Foundation upon which whoever buildeth

buildeth shall never be confounded; so I shall therefore take a few Observations concerning Christ his being baptized; and herein you may take notice how exact the holy Scriptures are, to set down the circumstances of his Baptism.

# CHAP. I.

*Christ was baptized in the River of Jordan.*

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

First, concerning his Age, 'tis said *Luke*

and faithfully Disc. overed.

321. Jesus being baptized, ver. 23. began to be about thirty years of Age; here you see that Christ himself was baptized at grown years; if any might be baptized in Infancy, why not Christ? Christians be not ashamed, your Captain is gone before you, he was thirty years old when baptized Christ is not ashamed to call you Brethren, *Heb. 2. 11.*

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

Note the Repulse.

Thirdly, John forbade him, *Mat. 3. 14.* Difficulty in duty must be no excuse; we must take no denial in following God, *Strive to enter in at the strait gate.*

Fourthly, Note John's Argument, *Mat. 3. 14.* I have need to be baptized of thee, and comest thou to me. Some will not be baptized but of need; their carnal Argument is, May I not go to Heaven though I be not baptized? is it of necessity to salvation? is this like your Lord and Master? was not he a per-

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fect Saviour; was not the Spirit poured on him without measure; he had no sin to be washed away, wherefore see your example, he doth it not of need, but of obedience to his fathers will.

Fifthly, Note the excellent termes he gives to this Ordinance of Baptism; 1. He calls it Righteousness, *Mat. 3. 15.* 'Tis righteous and just that I should be about my Fathers business; 2. It is a comely thing, it becomes us: Oh it is a very comely thing in Gods Children, to have respect to all the Commandments of God. 3. The Conjunction (*us*) thee and me, and all my Followers, *John 12. 26.* *If any man serve me, let him follow me; and where I am there shall my servants be.* 4. A Completion, it is a fulfilling, *2 Cor. 10. 4.* *The weapons of our Warfare are not carnal but spiritual,* ver. 5 *bringing every thought into captivity to the obedience of Christ,* ver. 5 *having in readiness to revenge all disobedience, when your obedience shall be fulfilled.* Obedience must be fulfilled. 5. The universal term (*all*) Baptism is one of the all. Christ reckons it so, thou canst not walk in all the Commands, if this be omitted.

6. Note concerning Christs Baptism the form of Administration, *Mat. 3.* *a d straight way he went up out of the water.* (*straightway*) because

and faithfully Discovered.

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because Baptism is once *Dipping* (*up*) had he not been down, 'twould not have bin said he went up, (*he went*) was not carried in Armes as Infants are (*out*) if he went out of the water then he had been in; we never say one goes out of the house when he never was in. So Christ could not be said to come out of the water, had he not been in, (*he went up out*) had a little water been brought to him in a Bason, he had not been said to go up out (*of the water*) this water was the River Jordan; Christ stoops to small things because an Ordinance.

7. Note, concerning Christs Baptism, the Father's Acceptance, *Mat. 3. 16, 17.* (*the Heaven was*) opened; some of Christs followers have found glorious openings of Heaven in Baptism (*the Spirit descended*) the very same that is promised to Believers in their Baptism, *Acts 2. 38.* Repent and be baptized every one of you, and you shall receive the Holy Ghost. Obj. But doth every one receive the Holy Ghost that is baptized? Answ. The defect lies not in Baptism, but in Repentance and Faith, without which no Ordinance is effectual; (*And loe, a Voice from Heaven, This is my beloved Son*) Christ as Head was sealed, and in Baptism God seals the Sonship of his Member, (*in him am I well pleased*) not only in all he hath and doth do, but in this very

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Act of Baptism, as an Act of obedience to my glorious Will ; I am well pleased, and so is the Lord well pleased in the Acts of obedience, wherein from the heart we obey the forme of doctrine delivered to us; *Rom. 6. 17.* The same Voice the blessed Son of God hath in the Mount, *Luke 9.35.* *This is my beloved Son, hear him:* Hear him in his Commands and Appointments ; hear him now in his Baptism : Oh, saith Christ, thus it becometh us ; you that have my Father for your Father, you that have my God for your God : Thus it becometh us to be baptized, and to fulfil all righteounesse ; *Oh he is a beloved Son, hear him.*

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

## C H A P. II.

*Of the great Commission for Believers Baptism.*

**A**S you have heard something concerning your great Pattern, the Lord Jesus : so now I shall shew you something concerning his Command, *Mat. 28. 19.* And I pray note what is said of our Lord Jesus, *Acts 1. 1.* Christ is said both to do and teach ; 'tis good for Teachers to imitate their Lord both to do and teach ; and *ver. 2.* *He was taken up, after that he through the Spirit had given Commandments to his Apostles ;* of which Commandments, this of Believers Baptism is certainly one ; and as you see in *Mat. 28. 18, 19, 20.* The great God gave him to be a Commander and Leader to his people, *Isa. 55. 4.* Christ is a Gift as a Commander ; Oh what Mercy it is to have such a wise Commander, whose Commandments to Believers are not grievous ; in keeping his Commandments there is great reward, *Psal. 19. 11.* Now in this Command there is eight things very notable.

First, Note whence Christ came, why he came out of the Grave, A Risen Jesus ; And God raised him from the dead, and sent him to

*bles us, Acts 3 26.* Surely this blessed Jesus would not appoint any thing but what is good for his People; he is a blessed Jesus, and he gives blessed Commands; *Blessed are they that do his Commandments, that they may have a right to the Tree of life, and may enter in through the Gates of the City, Rev. 22 14.*

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

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

*Go teach and baptize.*

Fourthly, Note the Command it self, *Mat. 28. 19.* saith Christ, *Go therefore, teach and baptize.* Christ said but to Legion, *Go, Matth. 26. 32.* and they run violently, and shall not

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Believers be as willing people in the day of his power. The Centurion did but say Go, to his servants, and they did go; and he did but say Come, and they came; and he did but say, Do this, and they did it: And shall Christs servants be worse to him then the Centurions servants were: his Christ saith, *Ge.*

*Go teach and baptize.*

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

Sixthly, Note, the Extent of the Command, *Teach all Nations and baptize in me.* Go into all Nations whether it be a hot or a cold

old Climat, Jews and Gentiles, Male and Female; when you have taught them, then baptize them. Now the middle wall of Partition is broken down. Now God is no Respector of Persons, now let none think to boast that they have *Abraham* for their Father; No, no, go into all Nations, publish the glad tidings of the Gospel to every creature, *Mark 16.15, 16, He that believeth and is baptized, shall be saved; Go teach all Nations, baptizing them;* when you have taught them, then baptize them.

Seventhly, Note the words of Institution, *Mat. 28. 19.* baptizing them in the Name of the Father, such as receive the Lord Jesus on Gospel-terms, God will be a Father to them, *2 Cor. 6. 17.* Go give them a Call; come out from amongst Unbelievers, &c. and be separate, and I will be a Father to you, and you shall be my sons and daughters; stand a while, and wonder here you that make nothing of the blessed Ordinance of Baptism; here below things done in the Kings Name carries Power; but here's the great God's Name; yea, here's the Name of the Mystrious Trinity, Father, Son and Holy Ghost; and dost thou think Baptism hath nothing in it, that hath that glorious Name to be adored and admired, Go, baptize them in the glorious Name of the Father, Son and Holy Ghost.

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

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### CHAP. III. EXAMPLES.

**O**F many thousands who were baptized in Rivers, all of them persons who professed Repentance and Faith, and were of years able to answer for themselves.

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

Second

Second Example: you have an Example, *Acts 2 41. Then they who gladly received his Word were baptized:* the occasion of this you have, *ver. 37. They were prickt at the heart, they knew not what to do;* the sense of sin lay heavy upon them. The Apostle tells them, *That they should repent and be baptized, then they should receive the Holy Ghost;* then they who gladly received the Word were baptized. Mercy is sweet to a wounded soul, and such a soul sticks at <sup>no</sup> duty, now he can be plunged in water at Christs Command. *They were baptized.*

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

Fourth Example, you have another Example of the baptizing of believers, in *Acts 8 35. Philip preached unto the Eunuch Jesus. ver. 36. They came unto a water, and the*

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Eunuch said, see, here is water, what doth binder me to be baptized; and ver. 37. And Philip said, If thou believest with all thy heart, thou mayst; This If is the If we stand upon, be never so poor, so vile, if God once make thee to believe, then thou mayst be baptized; 'twas not his godly Parents, 'twas not his reading, 'twas not his coming to Jerusalem to worship, 'twas not his willingness to be baptized; but if thou believest thou mayst; saith the Greek, it is lawful: it is according to Christs Law, ver. 38. They went both down into the water, both Philip and the Eunuch, and he baptized him: Oh behold a Man, the great Treasurer of the Queen of Ethiopia, a rich man, an honourable man, a religious man; a man, 'tis like, having many Attendants at his Chariot, he stops all, commands all to stand still, till he yields obedience to his Lord and Master in water-Baptism; he can now go down into the water for him, who had come down from Heaven for him; he counts it no disgrace to obey Christ by his poor servant Philip; Oh the condescension of truly gracious souls; No Arguments works like love, therefore if you love me keep my Commandments; here's going down, and coming up, like the glorious ways of Christ; he first casts down, then he raiseth up; first brings to the Grave, and

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then saith, *Return ye sons of men*, ver. 39. *And he went on his way rejoicing*; Oh what triumph is in Christs ways in keeping aswell as for keeping his Commands there is, as well as shall be great reward (*he went on his way*) the Righteous shall hold on in his way, and he that hath clean hands shall be stronger and stronger; how many have stuck in their way, wept in their way, droopt in their way, but when baptized, have gone ou their way rejoicing; he might have a sad heart, though a rich Treasurer; Riches would not do, *being baptized, he went on his way rejoicing*; the *Jaylor, being baptized, rejoiced, believing in God with all his house*.

Fifth Example. The next Example we come to, is the baptizing of the famous Apostle *Paul*, Acts 22 16. *And now why tarriest thou, arise and be baptized, and wash away thy sins*; wouldest thou have thy soul filled with joy? wilt thou take Christ for thy Lord? then arise, why tarriest thou, and be baptized: *He that appeared to thee in the way when thou wast a Persecutor, and stopt thee from going to Hell, when thou wast running hath sent me, saith Ananias*; Act. 9 15. *And now why tarriest thou? arise, and be baptized*, Acts 22 16. *Thou hast been a Persecutor, and now I must shew thee that thou must be a Preacher and a*

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Sufferer; as *Acts 9 15, 16*. And therefore Arise, why tarriest thou? and be baptized; oh accept of the terms and tenders of Mercy; bid Mercy welcome, but do not put it off a day; why dost thou tarry? dost think thy self unworthy, and therefore tarriest? do not let that hinder, I tell thee from the Lord thou art a chosen vessel, *Acts 9. 15*. Therefore arise, why tarriest thou and be baptized; The Lord is willing to forgive all thy former sins, and to accept of thee on Gospel-terms, and now why tarriest thou, arise and be baptized, and wash away thy sins.

6 Example; Another Example of Believers Baptism is the Baptism of the Jaylor, *Acts 16 30, 31, 32*. He went to bed in his sins, and might have awaked in Hell; but preventing Mercy meets him when his sword was drawing; and by a glorious Instrument God cries, do thy self no harm, there is hope for thee. And he trembling cries, What must I do? that soul that trembles before the Almighty God, will not only cry out what shall I have but what shall I do. *Believe, saith Paul, believe on the Lord Jesus*; And to demonstrate his willingness to yield obedience to the Lord Jesus, and to accept of him on Gospel-terms, he is baptized the same houre of the night, *ver. 33*. And if you note, *ver. 34*. all his believed and were baptized.

7. Another Example you have of *Lydia*, *Acts* 16. 14. a godly woman, a praying woman, God opened her heart to attend his Word by *Paul*, and being at the River she was baptized; When the heart is shut, how backward are souls to obey Christ; one draw from Christ makes the soul run, *Son* 14 The Lord opened her heart, and she was baptized.

8. Example, you have *Acts* 18. 8. *Crispus* the chief Ruler of the Synagogue believed on the Lord with all his house; and many of the *Corinthians* hearing, believed and were baptized; *Crispus* believed, his House believed, all runs in their believing, and then they were baptized; Thus you have Pattern and Precept; if Command or Example be of any force, here's both.

#### CHAP. IV.

*Baptism is dipping or covering under Water.*

1. **T**He Greek βαπτίζω, to plunge, to overwhelm. Thus Christ was plunged in water, *Mat.* 3. 16 Thus he was plunged or overwhelmed in his suffering, *Luk* 17 50.

2. The Dutch Translation reads *Mat.* 3. *In those days came John the Dipper, John* 3. 23. *John was dipping in Eanon, where there*

and faithfully, *Discovered.*

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was much water; what need much water were if not dipping

3 They did baptize in Rivers, *Mat. 3. 6.* They came to John, and were baptized in the River of Jordan, *John 3. 23.* John was baptizing in Eanon where there was much water: what need it be in a River, and where there was much water, would not a little in a Bason serve to sprinkle the face?

4 Baptism signifies the Burial of Christ, *Rom. 6. 3.* Therefore you are buried with him in Baptism, *Colos. 2. 12.* buried with him in Baptism. Now we do not reckon a man buried, when a little earth is sprinkled on his face: but he is buried when covered, thus you are buried in Baptism.

5. Christs sufferings are called a Baptism, *Luke 15 50.* I have a Baptism to be baptized, and how am I straitned till it be accomplished; when Christ suffered he was plunged into pains; did his suffering lie only on his head or on his forehead; no, no, there was not one part free; he was from head to foot in pain; his Head was crowned with piercing Thornes, his hands and feet nailed to the Cross; so stretched out on the Cross, that a man might have told all his bones, *Pf. 22. 17.* There was not one part free, the man hath sinned, body, soul and spirit. Christ was baptized into pains, plunged into sorrow, not any

any part free, this he calls his Baptism. Thus one baptized is plunged under water, to shew how Christ was plunged into sorrow for our sakes.

6. Baptism is a putting on Christ, *Rom. 13*

14. *As many of you as are baptized into Christ have put on Christ.* So *Gal. 3. 27.* that as a servant wears his Lords livery, a Garment which demonstrates him to be a Servant to such a Lord. Thus in Baptism we put on our Lords livery; he cloaths from head to foot, so we by Baptism put on Christ

7. *When Christ was baptized, he came up out of the water, Mat. 3. 16.* Was it only a little water thrown on his face? then he had not been in the water; but because he was baptized in the water, therefore being baptized he came up out of the water, *Acts 8. 38.* *They went both down into the water (and being there in the water) he baptized him, and when he was baptized, he came up out the water*

8. The Ark was a type that shewed forth Baptism, *1 Pet. 3. 21.* Surely the Ark, on which it rained fourty days and fourty nights, was well wet all over, 'twas under the water, under clouds of water.

9. *Israel in the Red Sea, 1 Cor 10 1, 2.* When in the Sea, and under the Cloud are said to be baptized; under the Cloud. Thus persons baptized are under water.

Thus

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

Quest. *But why may not sprinkling with water serve, as well as covering under water; is there any more vertue in a great deal of water to wash away sin, then there is in a little water.*

Ans<sup>r</sup>.

Sprinkling may not serve as well as dipping under water

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

2. Sprink-

122 Sprinkling may not serve, because thereby the end of the Ordinance is lost, which is to shew the death, burial and resurrection of Christ, *Rom 6.4. You were buried with him by Baptism, that like as he was raised.* &c.

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

4. Sprinkling will not serve, because it is not according to the Pattern. Christ went down into the water. *Philip* and the *Eunuch* went down into the water, *Acts 8.38 Exod. 25.40. See thou do all things according to the Pattern.*

5. Sprinkling will not serve, because we must keep the Ordinances as they were delivered to us, *1 Cor. 11.2.* Now Baptism was delivered to us in the first Pattern by dipping and not by sprinkling, they went down into the water.

6. Sprinkling will not serve, because it is high presumption to change Gods Ordinances,

*and faithfully Discovered.*

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ces; Is not God wise enough to appoint his own Worship how it shall be performed, *Isa. 24. 5. The Earth is defiled, because they have changed my Ordinances.*

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

## CHAP. V.

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

**T**HAT this may appear that water-Baptism is to continue, and to be practised now by Believers; Take these six Considerations.

1. Consider that water-Baptism was once commanded, and never yet repealed, and no power can repeal a Command of Christ, but the same Power of Christ, by which it was given forth, *J. de ver. 3. Contend for the faith which once was delivered to the Saints.*

2. Consider, that water-Baptism was practised before, and since the Resurrection of

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Jesus

Jesus Christ; That water-Baptism was practised since the Resurrection of Christ, reade *Acts* 8. 38. They went both down into the water, both Philip and the Eunuch, and there he baptized him, *Acts* 10. 47. Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we, then commanded he them to be baptized; here is water, and here it is commanded by an Apostle sent by Christ, *Acts* 16. 13, 14. Lydia was by a River-side, in which River she was baptized.

3. Consider that water-Baptism was commanded after Christs Resurrection, *Mat.* 28. 19. Go teach all Nations, baptizing them. Had water-Baptism ceased with Christs death, it had not been commanded and practised after his Resurrection.

4. Consider, that the end of the Ordinance remains as at the Lords Supper; the end of it is to shew forth the Lords death till he come; and do this in remembrance of Christ; as long as we are to remember Christs death, it is to be done in remembrance of Christ, even till his second coming; so Baptism is to shew the Death, Burial and Resurrection of Christ, *Rom.* 6. 3, 4, 5 the End remaining, the Ordinance remains till his second coming.

5. Consider, it hath been continued by  
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Christians in all Ages, since Jesus Christ left his Command with the Saints.

6. Consider whether the same Argument that throws down water-Baptism, if granted, will not throw down all Ordinances; for if you grant that when the Spirit is come Baptism ceaseth; may you not as well say, when the Spirit is come Preaching ceaseth, Prayer ceaseth; but this is the reason of mans corrupt heart: Christ saith, *Teach them to observe all things which I have commanded you; Mat. 28. 19, 20. And I will be with you to the end of the world.*

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CHAP. VI.

*That no Measures of Grace or of the Spirit, is a sufficient Ground to keep any from Water-Baptism.*

**T**HAT no Measures of Grace or of the Spirit is a sufficient Ground to keep from Baptism may plainly appear, if you

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

2. Consider the Lord Jesus had all grace, and the Spirit without Measure; as *John 3.*

34. and yet he was baptized in the River of

of Jordan as you may see, *Mat 3 13, 14, 15.* Is not Christ a good Pattern for Believers to follow.

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

4. Consider, the Apostle makes receiving the Spirit an Argument to encourage to Baptism, *Acts 10 47* *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we.* Now if you mind, these were so baptized with the Spirit, that they spake with Tongues, and prophesied; a strange work to prophesie and speak with Tongues; such a Measure of the Spirit is not in our days, yet he commanded them to be baptized, *ver 48.*

## CHAP. VII.

### *Believers Baptism a great Ordinance.*

**T**He greatness of the Ordinance of Believers Baptism may appear, if you consider these eight Considerations.

1. Consider that Baptism is an Ordinance which

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

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

3. Consider the great Seal that Baptism had. How was the Lord Jesus sealed when he was baptized, *Mat. 3. 17.* The Heavens were opened, and a Voice heard, saying, This is my beloved Son in whom I am well pleased; The Trinity meets in Christs Baptism.

4. Consider Baptisme's great Business, it is called Righteousness: Righteousness is a great thing, Christ calls it a comely thing, *Mat 3. 15* Thus it becometh us to fulfil all Righteousness; it is a fulfilling all Righteousness.

5. Consider Baptisme's great Commission; it is one of the last Commands of our blessed Saviour after his Resurrection, a little before his Ascension, as appears, *Mat. 28. 19, 20.* Go teach and baptize.

6. Consider Baptisme's great Promises,  
*Mat.*

*Mat. 28, 19, 20. Go teach and baptize, and I will be with you; here's the Promise of the glorious Presence of Christ. Then you have the Promise of the Holy Ghost, Repent and be baptized, and you shall receive the Holy Ghost. Act. 2. 38.*

Then you have the Promise or Assurance of washing away your sins, *Acts 22. 16. Arise, and be baptized, and wash away thy sins.*

Then you shall find the Promise of Salvation annexed to Baptism, *Mark 16. 16. He that believeth and is baptized, shall be saved; Christ's Presence, the Holy Ghost, Pardon of sin, and Salvation; all these are great Promises*

7. Consider the Eminencie of Baptism; every word of God is pure, but Baptism is called the Councel of God, *Luke 7. 29, 30. They rejected the Councel of God against themselves, not being baptized; Is not the Councel of God a great thing*

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

*and faithfully Discovered.*

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Another Command from Heaven to baptize, even after Christs Ascension; you have the Lord Jesus sending *Ananias* to *Paul*, *Acts 9. 19.* The Lord called *Ananias* in a Vision, and sends him to *Paul*; and when he comes he saith, *Acts 22. 16.* and now why tarriest thou, arise, and be baptized, and wash away thy sins. This *Paul* tells us were the words of *Ananias*; here you have another Call from Heaven to baptize.

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

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## CHAP. VIII.

*Answers to the common Objections.*

**S**UCH is the corruption of Mans heart, as he will make Objections against the clearest