

Chapter 28/29: “Of Baptism”

Westminster Confession of Faith Ch. 28:

1 Baptism is a **sacrament** of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, or his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.

2 The outward element to be used in the sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

3 Dipping of the person into the water is not necessary; but baptism is rightly administered by **pouring or sprinkling** water upon the person.

4 Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.

5 **Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.**

6 The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

7 The sacrament of **Baptism is but once to be administered to any person.**

1689 London Baptist Confession Ch. 29:

1 Baptism is an **ordinance** of the New Testament, ordained by Jesus Christ, to be unto the party baptized, **a sign of his fellowship with him, in his death and resurrection;** of his being engrafted into him; of remission of sins; and of giving up into God, through Jesus Christ, to live and walk in newness of life.

2 **Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.**

3 The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

4 **Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.**

Chapter 25/26: “Of The Church”

Westminster Confession of Faith Ch. 25:

- 1 The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.
- 2 The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ; the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service.
- 3 Unto this catholic and visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.
- 4 This catholic Church hath been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.
- 5 The purest Churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no Churches of Christ. Nevertheless, there shall be always a Church on earth, to worship God according to his will.

1689 London Baptist Confession Ch. 26:

- 1 The catholic or universal Church, which **(with respect to the internal work of the Spirit and truth of grace) may be called invisible**, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.
- 2 **All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints; and of such ought all particular congregations to be constituted.**
- 3 The purest Churches under heaven are subject to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

[Para. 4 concerns antichrist, which both confessions identify as the pope of Rome. Para. 5-15, which are unique to the 1689, concern administrative matters concerning elders and members of the churches.]