

# CONFESSION OF FAITH.

## CHAPTER 28.-Of Baptism.

I. Baptism is a Sacrament of the New Testament, Ordained by Jesus Christ<sup>1</sup>, not onely for the solemn Admission of the Party Baptized, into the Visible Church<sup>2</sup>; but also, to be unto him a sign, and seal of the Covenant of Grace<sup>3</sup>, of his ingrafting into Christ<sup>4</sup>, of Regeneration<sup>5</sup>, of Remission of sins<sup>6</sup>, and of his giving up unto God through Jesus Christ, to walk in newness of life<sup>7</sup>. Which Sacrament is, by Christs own appointment, to be continued in his Church until the end of the World.<sup>8</sup>

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Question 1.—*Is baptism a sacrament of the New Testament, ordained by Jesus Christ, for the solemn admission of the party baptized, into the visible church?*

*Answer.*—Yes. Matt. 28:19; 1 Cor. 12:13. Baptism is the initiatory sign by which we are admitted to the fellowship of the Church, that being engrafted into Christ we may be accounted children of God. It signifies the same blessings with the church, and therefore membership. The water signifies the blood and Spirit of Christ—the blood for remission of sins, Mark 1:4; Acts 2:38; the Spirit for the answer of a good conscience, 1 Pet. 3:21 and for the work of sanctifying, Rom. 6:3, 4. The application of the water to the body is a holding forth the promise of the preached Word to those baptized of that which is signified, and it seals that promise to all, who by faith, believe, Mark 16:16. The end for which God has given it is, first, that it may be conducive to our faith in him, Eph. 5:26; and, secondly, that it may serve the purpose of a confession among men, Acts 8:35-37. However, we confess that baptism does not make a person a visible church member, but only acknowledges him to be a church member, and gives the sign of it, 1 Cor. 12:13.

Question 2.—*Is baptism a sacrament of the New Testament, ordained by Jesus Christ, to be unto him a sign, and seal of the Covenant of Grace, of 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?*

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1 Matt. 28:19.

2 1 Cor. 12:13.

3 Rom. 4:11 *with* Col. 2:11, 12.

4 Gal. 3:27; Rom. 6:5.

5 Tit. 3:5.

6 Mark 1:4.

7 Rom. 6:3, 4.

8 Matt. 28:19, 20.

*Answer.*—Yes. Rom. 4:11 *with* Col. 2:11, 12; Tit. 3:5; Mark 1:4; Rom. 6:3, 4. That it is a sign and seal of the Covenant of Grace, must be for it to be a sacrament. 1.) It is a sign and seal of engrafting into Christ, Gal. 3:27; Rom. 6:5. It signifies union to Christ, interest in his blood and partaking of his Spirit—it signifies participation in all the blessings of the new covenant. 2.) It is a sign and seal of regeneration, Tit. 3:5. Peter also says that “baptism also doth now save us”, 1 Peter 3:21. For he did not mean to intimate that our ablution and salvation are perfected by water, or that water possesses in itself the virtue of purifying, regenerating, and renewing; nor does he mean that it is the cause of salvation, but only that the knowledge and certainty of such gifts are perceived in this sacrament. 3.) It is a sign and seal of remission of sins, Mark 1:4. For it is his will that all who have believed, be baptized for the remission of sins. Those who have thought that baptism is nothing else than the badge and mark by which we profess our religion before men, in the same way as soldiers attest their profession by bearing the insignia of their commander, having not attended to what was the principal thing in baptism; and this is, that we are to receive it in connection with the promise, Mark 16:16. We ought to consider that at whatever time we are baptized, we are washed and purified once for the whole of life. Wherefore, as often as we fall, we must recall the remembrance of our baptism, and thus fortify our minds, so as to feel certain and secure of the remission of sins, 1 Cor. 6:11. For though, when once administered, it seems to have passed, it is not abolished by subsequent sins. For the purity of Christ was therein offered to us, always is in force, and is not destroyed by any stain: it wipes and washes away all our defilements, 1 Cor. 12:13. Thus, Paul says that Christ was made a propitiation for us for the remission of sins that are past, Rom. 3:25. However, those who, from hopes of impunity, seek a license for sin, only provoke the wrath and justice of God, *cf.* Rom. 6:1. 4.) It is a sign and seal of consecration to Christ to walk in newness of life, Rom. 6:3, 4. By these words, he not only exhorts us to imitation of Christ, as if he had said, that we are admonished by baptism, in like manner as Christ died, to die to our lusts, and as he rose, to rise to righteousness; but he traces the matter much higher, that Christ by baptism has made us partakers of his death, engrafting us into it, Col. 2:10-12.

Question 3.—*Is the sacrament of baptism with water, by Christ’s appointment, to be continued in his church to the end of the world?*

*Answer.*—Yes. Matt. 28:19, 20. Thus do the Quakers and others err, maintaining that baptism with water is not an ordinance of divine institution, and there is no Gospel precept for it. They are confuted for the following reasons: 1.) Because Christ taking his farewell of his disciples, gave them the commission, Matt. 28:19, 20. All which words were spoken by his own breath. Whence is clear, that the same persons that were commanded to make all nations disciples by their doctrine, were commanded to baptize them. But it was not in their power to administer the inward baptism of the Holy Ghost, and with fire, Matt. 3:11. Men may well administer the water, or external sign, but it is Christ that bestows the inward grace, and the thing signified, Acts 11:15, 16. 2.) Because the disciples of Christ acted only ministerially under him in working of miracles, therefore they could not administer baptism with the Holy Ghost, seeing this is a greater power than the other. The curing of the soul is a far greater work, than to cure miraculously the body. That they acted only ministerially under Christ is evident from the words of the Apostle Peter, Acts 3:12; 9:34. 3.) Because if this commission empowered the apostles to baptize only with the Holy Ghost, and not with water; then they in the exercise of this commission, would

only have baptized men and women with the Holy Ghost, and not with water; but the contrary is manifest, Acts 2:38. 4.) Because if baptism with the Holy Ghost is meant in the commission, then all whom the apostles did baptize, were baptized with the Holy Ghost, which is false—as Ananias and Sapphira and Simon Magus prove, *cf.* Acts 8:21, 22. 5.) Because if Christ's commission carry not a warrant for baptizing with water, whence had the apostles a warrant for baptizing with water? either they must produce and let us see another commission for it, or else they must acknowledge that the apostle did warrantably baptize with water.