

## CONFESSION OF FAITH.

### CHAPTER 28.-Of Baptism.

V. Although it be a great sin, to condemn, or neglect this Ordinance<sup>1</sup>, yet Grace and salvation are not so inseparably annexed unto it, as that no Person can be regenerated or saved, without it<sup>2</sup>; or, that all that are Baptized, are undoubtedly regenerate<sup>3</sup>.

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Question 1.—*Is it a great sin, to condemn, or neglect this ordinance of baptism?*

*Answer.*—Yes. Luke 7:30 with Ex. 4:24-26. Thus, do the Anabaptists commit a great sin maintaining their vain opinion that wickedly condemns and neglects this ordinance to infants born in covenant. Also, do they greatly sin who unnecessarily condemn or neglect this ordinance as many did of old because of erroneous conceptions of the value of the ordinance. They are confuted because: 1.) They disregard the express command of Christ, Matt. 28:19. The necessity of baptism, though not absolute, is yet by Christ's command. 2.) The unity of the church is placed no less in baptism than in unity of the faith, Eph. 4:4. 3.) Baptism, like the Lord's supper, does equally testify and seal mystical grace, 1 Cor. 12:13. 4.) The end and effects of baptism according to the doctrine of the apostles belongs alike to those converted from unbelievers, and to those born of believers and to those who have always professed the same faith of Christ, as communion with Christ, Rom. 6:3; Gal. 3:27; remission of sins, Acts 22:16; regeneration of the Spirit, Tit. 3:5; and life eternal, Mark 16:16.

Question 2.—*Are grace and salvation so inseparably annexed unto baptism, as that no person can be regenerated or saved, without it?*

*Answer.*—No. Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47. Thus do the Papists and Lutherans err maintaining that baptism is simply necessary to salvation. They are confuted because: 1.) The thief upon the cross, and others were saved, that were never baptized, Luke 23:43. 2.) Because persons unbaptized have had saving faith, Acts 10:22, 44. 3.) Because infants that are predestinated unto life, though they die in their mother's belly, yet they cannot perish, Matt. 18:14. 4.) Because some children before their baptism have been beloved of God, whose love is unchangeable, Rom. 9:11, 13. Others have been regenerated by the Holy Ghost, Luke 1:15, and some have been also comprehended within the covenant of grace, Acts 2:39. 5.) Because that baptism without faith, and the inward operation of the Holy Spirit, has no efficacy to salvation, Mark 16:16; 1 Pet. 3:21. 6.) Because the baptism of the Spirit, at one time goes before, at another time follows baptism with water, Acts 10:37; Matt. 3:11.

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<sup>1</sup> Luke 7:30 with Ex. 4:24-26.

<sup>2</sup> Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47.

<sup>3</sup> Acts 8:13, 23.

Question 3.—*What ought we to think of the Popish notion that the virtue and efficacy of baptism does not extend past the time of administration?*

*Answer.*—The Papists in affirming that the virtue and efficacy of baptism (as to the abolishing and sealing up of more grievous sins and failings, which they call mortal) does not extend itself to the time to come, but to the time past; so that if the person baptized, fall into some deadly and dangerous sin, which wounds the conscience, there is need of another sacrament, *penance*, whereby the remission of that mortal sin, as they call it, is sealed up unto him, contradict the Scriptures. They are confuted for the following reasons: 1.) Because the sacrament of baptism, after the administration thereof, does not cease to be a sacrament of the blood of Christ, which purgeth us from all our sins, Mark 1:4; 1 John 1:7. 2.) Because justification by faith (which is sealed up to us by baptism, Rom. 4:11; Col. 2:11, 12) is for all sins committed before and after baptism, Acts 13:34. 3.) Because our Saviour says, He that believeth and is baptized shall be saved, Mark 16:16. 4.) Because not only the beginning of our salvation is referred to baptism, but also salvation itself, and eternal life, 1 Pet. 3:21. 5.) Because the Scripture brings arguments from the use and remembrance of baptism, by which we that have been baptized, are stirred up to holiness and newness of life, and to put off the old man, and consequently, all those sins which the adversaries call *mortal*, Rom. 3:2, 3; Gal. 3:27; Col. 2:11, 12.

Question 4.—*Are all that are baptized undoubtedly regenerated?*

*Answer.*—No. Acts 8:13, 23. Thus do the Papists and Lutherans err maintaining that all, and those only who are baptized, are most surely regenerated in the same very moment of time wherein baptism is administered. They are confuted: 1.) Because very many that are baptized within the visible church are damned, Matt. 7:13, 14. 2.) Because in those that are come to age, faith and repentance are pre-required to baptism, and therefore before they are baptized, they have the beginning of regeneration, Acts 2:38. 3.) Because not all that are baptized are elected, Matt. 20:16. But all that are elected by God, are in time regenerated, 1 Pet. 1:2. 4.) Because the Holy Ghost is a most free agent, and worker; and therefore, his operation, whence the efficacy of baptism depends, whereby we are regenerated, is not tied to any one moment of time, John 3:8. 5.) Because baptism is not a converting, but a confirming ordinance, even as the Lord's supper is.