

A JUSTIFICATION

Of *several Points* now in Controversie with the

AN ABAPTISTS

Concerning

Baptisme:

The first is, That Infants of Christians ought to be baptized, with grounds to prove it, and thereon

With a brief Answer to *Master TOMES* twelve doubtfull

Altho' these *Answers* to *Capitaine HARRIS* and *godwin* are

The second Point is, That the *Scriptures* give the *Law* of

London printed for *Henry Sheperd* at the Bible in Tower-street,

and for *William Ley* at his shop in *Pauls Church-yard* neere
Doctors Commons. 1646.

Controversie with the Anabaptists Concerning Baptisme

Thomas Bakewell, 1646

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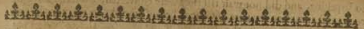
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To the Reader.



Christian Reader, considering it ever was, and still is the custome of all Christian Churches in the world to baptize their Infants, and to sprinkle the Baptized; although it hath been long opposed by the Anabaptists, yet they never left it in any age; then although thosethen have published many Books of late against it, and so, Answer to them is yet come forth, which makes them ready to say with the King of Assyria, *I have gathered all the earth, and there was none that moved the wine, or opened the mouth, or peeped forth against it, Isaiah 10. 14.* Yet let not this little book be despised for the unworthinesse of the Author, but read it till come more able hand shall move for thy better satisfaction; thou knowest not but God may sometimes hide things from the wise & prudent, and reveal them to babes, because it so pleaseth him, *Luke 10. 21.* *Aquila* and his Wife tooke *Apollo* that was mighty in Scriptures, and shewed him the way of God more perfectly, *Acts 18.* *Naaman* hearkned to his Maid-servant, when she told him of a Prophet in Israel that would cure him of his Leprosie; and to the advice of another servant, to observe the Prophet's directions, *2 Kings. 5.* Then look not on the Author, but weigh the matter and arguments in the balance of the Sanctuary, and if they hold weight give God the praise, and me thy prayers; and I shall remaine in all Christian duties to be commanded

Thomas Bakewell.



The first Point in Controversie with the Anabaptists is, That Infants of Christians ought to be Baptized: the grounds to prove it are the following.



First, if Christ commanded, and his Apostles practised the Baptisme of Infants, then it ought to be done; but Christ commanded to Baptize all Nations, whereof Infants are a part, *Mat. 28. 19.*; and the Apostles Baptized whole Household, whereof Infants are a party, *Acts 16. 31. 33. 1 Cor. 1. 16.* therefore Infants of Christians ought to be baptized.

Secondly, if Christians have the promise to be baptized with the Holy Ghost, then they ought to have the outward forme of Baptisme; but the Holy Ghost is promised to Christians and their children, *Acts 2. 39.* therefore their children ought to be baptized.

Thirdly, if Infants of Christians be separated from Turkes and Infidels by vertue of their Parents Baptisme, then they ought to be Baptized; but Infants of Christians have this marke of distinction, For notwithstanding *Paul*, Your children are holy, *1 Cor. 7. 14.* that is, they have an outward sanctification, being distinguished from Infidels, for the visible Church therefore they ought to be Baptized.

Fourthly, If Christ did admit Infants to come unto him, and blamed them that would keepe them backe, and giving this testimony of them, that those little children which he had in his Armes did beleve on him, and that they had a right to the Kingdome of Heavens, then they ought to be Baptized; But the truth is true, *Mat. 18. 3. 6. 19. 13. 14.* *Mark 9. 36. 10. 14. 16.* *Luke 18. 15. 16.* therefore Infants of Christians ought to be Baptized.

Fifthly, Infants of Jews were circumcised, and Christ came not to take away that benefit from them, but to change it to a better and larger benefit, from Males alone to Males and Females, and from one Nation to all Nations, and from a painefull duty to an ease duty, then I say that Christian Infants ought to be Baptized as well as the Jewish Infants were circumcised; but Christ never repealed that Command; but did enlarge it to all Nations, *Mat. 28. 19.* and to both men and women, *Acts 8. 12. 16. 18.* therefore Christian Infants ought to be baptized.

Sixthly, if the Apostles business was onely to convert men of yeeres from false religion to the Christian Religion, before they were in them

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to Baptism, and did not wait till they were converted, from the state of corruption to the state of Grace, because they knew no mans hearts, having the first conversion they baptized many without the second; then Christian Infants who have no fall Religion to be converted from, ought to be baptized, although they be not converted from the state of corruption to the state of Grace; but the Apostles only required men to believe that Christ was the Sonne of God, the Church believed this and was baptized, and Simon Magus believed this and was baptized, although still in the gall of bitterness, and in the bonds of iniquity, Acts 8. 12. 13. 37. and many believed the Scriptures, and the words of Jesus, many believed in his names, yet Christ would not trust them although they were his Disciples, for he knew their hearts, and needed not that any should testify of them, yet thos went away from Christ and never returned to him, John 2. 23. 24. 6. 66. this shewes they had only the first conversion, and not the second; and Jewish Infants were circumcised, if the Parents was but of their Religion, yete waiting for the childrens conversion from corrupted nature to the state of Grace, and Christians have as much power to bring up their children in the Christian Religion, as they had to bring them up in the Jewish Religion; then it is a cleare truth that Christian Infants ought to be baptized.

Their Objections are next to be answered.

First they Object, If they must first be taught before they be Baptized, then Infants may not be baptized; but the first is true, Mat. 23. 49. says, till the second. I say, The teaching them to observe, and to doe all that is commanded in that place, follows both Preaching and Baptisme that both may be observed; else it were to affirme that Christ would have our Ordinance to be observed and not the other, whereas he saith, *Observe and do what I have comend unto you, see. 19. 20.* And to say Teaching is first is downe is not much to the purpose; if then John did baptize in the Wilderness, and then it is said, he Preached the Baptisme of Repentance, Mark 1. 4. and Christ saith, *A man must be borne of water, and then of the Spirit,* John 3. 5. and John the Baptist saith, *I baptize you with water, but he cometh after me, shall baptize you with the Holy Ghost,* Mat. 3. 11. But Master Tumber saith, To baptize Infants is to baptize those whom the Lord hath not appointed to be infants; and yet he grants, that Infants may be baptized with the Holy Ghost, and might be baptized if they were knowne to us from that Text, Acts 10. 47. But faith is, To baptize Infants because Christ commands to baptize all Nations is very faulty. First in calling away that restriction which Christ hath put. Secondly, in determining that all men whatsoever are to be baptized, and so it is no privilege to believers and their children, but as common to Infants as to their children. *L. 1. 1. 1.* Here he denies the command of Christ to be a Rule, and

and would make a restriction where Christ makes none, and then he makes a false conclusion, as if he ever said, or did intend to baptize the children of Infants before their Parents be taught the Covenant; and so by Baptisme were admitted into the Christian Church; but yet in other places he saith bloudily, that believers children have no privilege above the children of Infants, but because he thinks this generall command to all Nations, which includes all sorts of Mankind, to be a speciall command to all Nations, which includes all sorts of Mankind, because he hath not a speciall command for Infants only. I may say to him as Christ said to the Pharisees, when they said, to swear by the Temple was nothing, but he that swore by the gold of it was a debtor; so the command to baptize all Nations is nothing, unless it were for Infants only, when as the Temple sanctifies the gold, Mat. 23. 16. 17. and the whole Nation included Infants, but he must have them Disciples first, because it was reported that Christ made and baptized Disciples first, because it was reported that he's false report, therefore nothing can safely be drawn from it, but I shall give a further answer to this, and *Carpeine Helms* third agreement together. Again, suppose we grant that Christ in Religion, that flesh must receive the Covenant, being capable of Teaching before they have the tokens of it given to them; thus it was with *Abraham*, and with many Heathens when they were converted to the Jewes Religion; but when they were admitted their Infants had a right to it without any teaching going before; and when they were capable they taught them the Covenant as they were commanded, Deut. 4. 10. 13. and so they taught them the meaning of the Passover, Exod. 12. 26. 27. then why may not Christian Infants be taught the Covenant after they have received the token of it as well as Jewish Infants, Again, as they were never passives when they received the token of the Covenant, so are our Infants, the worke is done upon them therefore they may be baptized.

Secondly, they Object, That if they must repent before they be baptized, then Infants may not be baptized; but the first is true, Acts 2. 38. Pre. to us Heathens to the Christian Religion, but it is neither required, nor of Jewish Infants before Circumcision, nor of Christian Infants before Baptisme, for as they Circumcised their Infants, so John baptized them before or unto repentance, Mat. 3. 11. therefore Christian Infants ought to be baptized, but what if the Sadder and Pharisees, and the bloody Ministers of Christ be called upon to repent, before either *John* or *Peter* will admit them to baptizing, will it follow that Infants of Christians must doe so actually before they be admitted to Baptisme? the one of these was accusation of Vipers, having the leaven of false doctrine that must be purged out, Mat. 16. 12. else like Vipers it would eat out the heart and life of

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Christian Religion, Mar. 3. 7. and the other was the leaven of prophane-
ness, which like savage beasts would trample Religion under their feet,
then this also must be purged out, 1 Cor. 5. 7. 13. then as both must be
purged out, so they must be both kept out: that will it follow, that Infants
must repent of Murders and Heresies before they are admitted to Baptisme,
for them that would have them to repent of those foule finnes prove them
guilty of them, or else they are very unjust to debarre them of the Privi-
leges of the Church, and actually Excommunicate them without any
triall or just proofe against them, and till then we must hold that they
ought to be baptized.

Thirdly they Object, If none must be Baptized but such as are called,
then Infants of Christians may not be Baptized. But the first is true, Act. 1.
39. *ergo*, so is the second. I answer. It is true, to those afore said, they must
be called to the Christian Religion, but it is not true to Christians already
called, nor required of their Infants any more then it was of Jewish In-
fants, for by vertue of their call their Children are holy, 1 Cor. 7. 14.
and ought to be baptized.

Fourthly they Object, That if none must be baptized but those that con-
fesse their Inimicities Infants must not be baptized. But the first is true, Mat.
3. 6. *ergo* so is the second. I answer. This also is true in men of yeares, who
are converted from Heathenisme to the Christian Religion; so it was when
any were converted to the Jewish Religion, but what is this to Infants, ei-
ther Jewes, or Christians. Againe, when males are called to *John* to be
baptized of him, some few of them might confesse the finnes of all, as being
the mouth of the people to God, as any Minister is in his Congregation,
then this hinders not, but theirs and our Infants may be baptized.

Fifthly they Object, If none must be baptized but such as believe, then
Infants may not be baptized. But the first is true, Mark 16. 16. Act. 8. 36.
37. *ergo*, so is the second. I answer. If none but such as we know doe truly
believe must be baptized, then we must baptize none at all, because we
know no mans heart, and Faith is that new name written which none
knowes but he that receives it, Revel. 2. 7. Againe, if none must be bap-
tized but true believers, and we cannot know them, we may soone mistake,
and set the token of the Covenant upon Reprobates, and refuse to give
it to the Elect. Againe, Christ said, Those little ones that he tooke in his
Armes did believe in him, see Mar. 16. 6. compared with Luke 9. 26. and
their hearts may as well be knowne to us as the hearts of men of yeares,
for we know the hearts of none. Again, that faith that was required
was but to believe that Christ was the Son of God, and that the Chris-
tian Religion was the true Religion; but Infants of Christians have taken
up no false Religion, then it need not be required that they should believe
the true, being brought up in none other. Againe, to baptize none but
those

those that doe truly believe were the direct way to cast out the token of
the Covenant amongst them, because we cannot truly know them, then we
ought not to neglect this duty to baptize Infants.

Sixthly, They say, If none ought to be baptized but such as make
profession of justifying faith, then Infants ought not to be baptized; but
Infants cannot make such profession. And saith Master Tombs, Neither
John the Baptist, nor the Apostles would baptize any without some shewes
of faith and repentance. And although he grants, that Infants may have
a right to Heaven, yet they must not be baptized till that appears. But I
say, their hearts will never be knowne to us, then they had as good say
they ~~shall never be baptized~~, as to say, they shall not be baptized till they
know their hearts. Againe, would not the Apostles baptize any unless they
professe a lye, & that in the presence of Christ who knew their hearts, and
then might they lawfully be baptized when they had professed a lye in the
presence of Christ, for they baptized alwaies in his presence before his
death, *John. 3. 22. 26. 42.* that in the presence of Christ who knew their hearts,
And would Christ have all those to professe that they had true justifying
faith? when as he knew their hearts and would not trust them, *John. 2.
23. 24.* What horrible blasphemy is this? No, they were required but
to believe that Christ was the Sonne of God, and his Religion was the
true Religion, and then they had right to Baptisme in the approbation
of Christ and his Apostles; and their parents profession might be imputed
to the child, because they have power to bring them up in that Religion
they professe, as well as the Jewes had power to bring up their Infants in
their Religion; neither had their Infants any other profession but that of
their parents; then christian Infants may as well be baptized as Jewish In-
fants were circumcised.

Seventhly, They object against my second ground, saying, The gift of
the Holy Ghost there promised, *Act. 2. 39.* is not the sanctifying Gift, but
the gift of Tongues, and miracles to call out Devils, and to cure all manner
of diseases, *Mark. 16. 17.* I answer, *John the Baptist* was filled with the Holy
Ghost from his mothers wombe, *Luke. 1. 15.* to shew that as he was in ter-
re, that he the gift of sanctification which he should judge of others: Neither could
but the gift of sanctification, nor the gift of miracles as soon as he was borne,
Jer. 1. 5. These Infants may be so baptized with the Holy Ghost, we
may not deny them the outward forme of Baptisme. But saith Master
Tombs, I hat promise is to Jewes that were called of the sending of Christ,
from these Texts, *Act. 2. 25. 26. 13. 32. 33.* This is true. But then he
saith, Mention is made of a Promise, not as if it were a lye, yielding right to
Baptisme without repentance, but as a motive to those that repent and are
baptized. But to this we grant, that Baptisme without repentance is of no
value.

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value; but when we heare the Baptisme of the Holy Ghost is promised to christian Infants, and they have power to bring them up in the christian Religion, then I would know why their may not be baptis'd; having no Talle Religion to repent of, and the promise of the Inward Baptisme; thus sine their parents that have power to bring them up in the Talle Religion, have also power to fix the mark of a christian upon them, to be knowne from Turks and Infidels. But they hee say, That Promise was made to Jewish Infants, and therefore not to christian Infants, but this is a needless cavill against the Text, and not worth answering.

Eighthly, They object against my third ground, saying, That the holynesse which children have from their parents, is nothing elle but this, those parents have a sanctified life of them, for into the same all things are pure, Tit. 1. 15. I answer, If all things be pure unto them; then other mens children, yea Infidels children are pure unto them; yea the flowers and Bealls of the Field are at peace with them, Job. 8. 23. yea they have a sanctified life both of the evil of sinne and the evil of punishment, for all things shall worke together for their good that love God, Rom. 8. 28. but this benefit comes not by marrying of Believers, but by their marrying with Christ; but this had bene to small purpose for Paul to say, That believers have a sanctified life of their children; when as he had not onely said before, they have a sanctified life of them; but of all things elles; then the meaning is this, they have such a holynesse as the Jews had, to distinguish them from other Nations; to be the church of God; a holy Nation; so Infants of christians are distinguished from Turkey and Infidels, to be of the visible church, as well as the Jewish Infants by this mark of distinction: now they are holy therefore they ought to be baptis'd. But Master Tombs saith, That holynesse spoken by Paul, 1 Cor. 7. 14. is nothing elle but this, they are legitimate, that is, they are not baillards. To this I answer, That the *Christians* were Gentiles or Heathens before Paul preached amongst them, and by his preaching some times he converted a wife to the christian Religion, and could not convert the husband; and sometimes the husband and not the wife; but if either of them was converted from their dumbe Idols where they were bred, 1 Cor. 7. 2. to the christian faith, now, saith Paul, your children are holy; It seemes when either of them was converted the great question to the Apostle was this, Whether their children had a right to the Ordinance of Baptisme, and so to all other privileges of the christian church? To this a secret answer is implied, That they had a right to all the Ordinances and privileges of the christian church, for now, saith Paul, your children are holy; that is, they are distinguished now from Heathens and Infidels children; so that now one of the parents is become a Christian, it cannot be said now that they are Infidels children; but when both the parents were converted to the

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the christian Religion, then the matter was out of question, so that then they need not aske whether their children should enjoy the privileges of the christian church; this being the true genuine meaning of the Text: Now let us see what truth is in Master Tombs interpretation of it, saying, Now they are legitimate, now they are not baillards; but can any rational man think this, that if a mans wife was converted to the christian Religion, that then their wife would come to the Apostles to aske them whether or not their children were baillards; could any man living tell that better then shee her selfe; if hee were a whore then they were baillards, but not else. Againe them that were lawfully married before Paul came amongst them, and had children, they were not baillards by Master Tombs owne confession; but saith Paul of those children, that they were uncleane then, but now saith he, they are holy, because one of the Parents is become a christian, now those children which before were uncleane, and now are holy by the conversion of one of the Parents, it must needs be such a holynesse to distinguish them from Infidels, to be of the true christian Church; and then hee denies this truth, must needs draw this conclusion, that the same children which before Paul came there were baillards, but now one of the Parents is converted to the christian Religion, those children that were baillards and uncleane, are now holy and no baillards. Againe, shall we be such fools, as to think, because the husband is a Christian, that his christianity will fo sanctifie his wife, that shee cannot have a baillard, or will her being a christian fo sanctifie her husband that he cannot have a baillard; if this were true, then how comes it to passe that we have so many baillards in Engl. when both the husband & the wife profess themselves to be christians, and yet sometimes both of them are so prophane as to have baillards? then I say, that holynesse spoken of by Paul is that mark of distinction to be knowne from Turks and Infidels to be of the visible Church of Christ, and therefore have a true right to baptisme, and fo to all other Ordinances and privileges of the christian Church, although infamy or infelme may hinder them from some of them, yet it cannot from baptisme, being onely pative, the work is done upon them, and no action required of them; therefore they may and ought to be baptis'd.

Ninthly, they object against my fifth ground, saying, that command of God ceased, which did command to fix the token of the Covenant upon Jewish Infants, when Christ came and changed that token of circumcision into baptisme; But I say, the command remaines, although the token be changed; as for instance: God commanded the children

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of Israel to keep holy the seventh day, for it was the Sabbath of the Lord their God; but this command remains, although by Christ the day was changed; and for other commands to Israel, thou shalt have no other gods but me; thou shalt not make to thy selfe any graven image, nor bow downe unto it, nor take the name of the Lord thy God in vaine; but although the Church of the Jewes be cut off, and the Christian Church grafted in, we may not say these commands were repealed when the Church was changed, and so conclude that Christians may have other gods, and bow downe to them, and worship them, and take the name of Israels God in vaine, because the command was not made to us, but to them; nor keep no Sabbath, because the command was made to them and not to us; nor let the token of the Covenant on our children, because it was to them and not to us, because our Church and Sabbath, and token of the Covenant was all changd; then unless you be minded to cast off God, the Sabbath, the Sacraments, the true Religion, let your children be baptized.

Truly, they object, saying, those that have a right to one of the Sacraments, have a right to both, but Infants have no right to the Lords Supper, because they cannot examine themselves, nor remember the death of Christ, nor discern his body in the Sacrament, then Infants may not be baptized. I answer, Those impediments that hinder them from receiving the Lords Supper, are no impediments to hinder them from Baptisme, because nothing is required in the baptized Infants, they are merely passive, the work is done upon them, when as the Lords Supper requires many actions, as to take, eat, doe this, in men of age and understanding. Again, I doubt not but Infants have a right to both Sacraments, and all other Ordinances, although by natural Infirmities they are for the present disabled from some of them, as by sicknesse or infancy yet this hinders not, nor disables any from Baptisme, therefore Infants ought to be baptized, although Baptisme is not of absolute necessity where it cannot be had, yet this contempt of it is damnable, but in times of persecution, or in a Journey, it may be deferred, as Israell did in the Wilderness forty years. *John* 5. 5. but they might not doe so in *Caesars* for if they doe, it may be their children when they come to age would despise that Ordinance, and then they are to be cut off from Israel, because they have broken the Covenant, *Gen.* 17. 14. and how doe these men know but their children will despise the covenant when they come to age? Nay, I dare say, it is the onely way to makee them despise it when they come to age; for it is said, *all the people that heard Christ, and the Pharisees, justified God, being baptized with the baptisme of John, (that is) with water, Mat. 3. 11. but the Pharisees, and Lawyers rejected*

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the Council of God, being not baptized of John, *Luke 7. 29. 30.* And it were a just judgement of God upon such Parents, that will not let that marke of distinction, to sever their children from Turks by baptisme, that they should never be severed from corrupted nature to the state of grace; then to avoid this, let them be baptized.

Eleventhly, they object, that if Christ, who faith *John* of me, was not baptized till he was 30 years old, then Infants must not be baptized, *Luke 3. 23.* But the first is true, *John* 10. 10. is the second. *I answer,* It is true that Christ bid us learne of him to be humble and meeke, *Mat. 11. 28.* but he did not bid us learne of him to be 30 years old before that we be baptized, and if we learne that, we must neither be more nor lesse but just of his age. Againe, he was both circumcized and baptized; but he did not bid us learne both. Againe, at thirty yeeres old he put an end to the Jewish Religion, and could not be baptized before; neither could he set up Christian Religion, till he had put downe the Jewish Religion: But I would not have the Anabaptists to tarry till they be thirty yeeres old before they become Christians, and say they leaved to doe so of Christ. Againe, at the same time, others were baptized at severall ages; some moresome lesse then the age of Christ then the matter lay in this, whether they were converted from false Religions to the true Religion, although they were not converted from the state of corrupted nature to the state of grace, they baptized them; we read of none that ever were denied to be baptized but the Pharisees and Sadducees who came to John to be baptized; but he refused to baptize them, because they would not leave their sects and scismes, they would be Pharisees and Sadducees still, therefore he calls them *Generations of Vipers, Mat. 3. 7.* because fish would eat out the bowels of the christian Church, this might be an item to all the sects and scismes amongst us, who are no better then Vipers both to Church and State; but when any was admitted to Baptisme, if they did but believe that Christ was the Sonne of God, and his was the true Religion; I say, although they should become Papists or prophane drunkards, or swearer, or adulterers, and should be excommunicated for such wickednesse, yet still they having a right to the Sacraments, as a Free-man hath of a Corporation, although for the present he be in prison, and cannot make use of it, till he hath compounded with his adversaries, and this man given satisfaction to the Church; therefore his children ought to be baptized, unless the Parents turne Turks, and so renounce Christ and christian Religion; yet if but one of them should doe this, their children are holy, and ought to be baptized, notwithstanding all other failings whatsoever.

Twelfthly, they object, if none must be baptized, and so receive the

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token of the Covenant but such as have the Covenant, then Infants must not be baptized; but they say the first is true, because they are incapable to receive the covenants, therefore they ought not to be baptized, which is the token of the covenant. Here I might answer, that christin Infants are as capable both to receive the covenant and the token of it, as the Jewish Infants were; but it is not true to say they only that have the covenant must have the signes and tokens of it, for the male children of the Jewes all had the token of the covenant, both the elect and reprobates without any difference, and women which were in the covenant of grace as well as men, yet the signe and token of it was fet only on men, though reprobates, rather then on women, though never so faithfull; for the token of the covenant is not given as a personal benefit to all that have it, but it is given for the good of Gods people, who ought to rejoyce and be thankfull for it where-ever they see it; God made a covenant with *Adam*, but the token of it was fet on trees; and God made a covenant with *Nash*, but the token of it was fet in the clouds; so God might have fet the token of the covenant, of grace in the clouds or on trees, or onely on wicked men if he had so pleased; then shall we quarrell with God, and say, we will have the token of the covenant fet onely on such as have the covenant, as if the rain-bow should be fet on all men since *Nashs* flood; no, let us do as faithfull women did in the Church of the Jewes, who though it was not fet on them but on men onely, and many of them reprobates; yet we doe not find that ever they inquired against God, because they had not the token of the covenant upon them as well as men; then I conclude, notwithstanding this objection, that christin Infants ought to be baptized.

But *Matter Tomber* hath some more places of Scripture to examine, the first is *Gen. 17. 7.* from which we prove that God did establish his everlasting Covenant to *Abraham*; and *verse 21.* he established that everlasting covenant also with *Isaac*; and being established thus to *Abraham* and *Isaac*, then it was also confirmed unto *Jacob*, for an everlasting covenant, *Psalm. 105. 10.* But this covenant was made with Christ from all eternity; for *Prov. 8. 23. 1 Pet. 1. 20. Titus 1. 2.* now circumcision was a token of that everlasting covenant, *Gen. 17. 10. 11.* and not a token that they should enjoy the land of *Canaan*, and so it suites with ours, *Titus 1.* All temporall that of everlasting covenant, which God the Father made with God the Sonne, in relation had relation, being established to *Abraham*, that he faith was a promises both to *Abraham* posterity and also to us, are but the overflowings of those promises contained in that everlasting covenant, for godliness hath

hath the promise of the life that now is, and of that which is to come, *1 Tim. 4. 8.* seeke the righteousness of Christ, and all these things shall be added unto you, *Math. 6. 33.* so then, we have as many promises of outward things as the Jewes had; but then to encrease his doubting, he saith, *Abraham*'s seed is many ways to be taken, *1 Janus.* The seed to whom the covenant was made was but one, and that was Christ, *Gal. 3. 16.* and to all the elect when they are grafted into Christ by faith, as we enter into the first *Adams* covenant when we come to have his image of nature, so we come into the second *Adams* covenant when we come to have his image of grace; it is to Christians; but I shall speak more fully of this, in answer to *Captaine Halls* first argument.

Secondly, *Matter Tomber* saith; to encrease his doubting, that if baptism succeed circumcision, then none but males ought to be baptized, because none but males were circumcised, and *John Baptiste* did baptize before circumcision of right ceased, therefore it doth not succeed circumcisions, although they both signifie the righteousness of faith, *Rom. 2. 11. 6. 3. 1 Pet. 3. 21.* and the same sanctification of the heart, *Col. 2. 11. 12.* But saith he, they differ in some things; first, circumcision did signifie, that Christ should come of *Isaac*, *Gen. 17. 21.* but baptism doth signifie his death and resurrection. *1 Janus.* although they are both tokens of the same covenant, yet they may in some things differ in their significations, and yet agree well together, thus a circumcision more lively signifie mortification, and the death of sinne in the crucifying and death of Christ, and of justifying the sinner by the blood of Christ; and baptism more clearly signifie the buriall of sinne in the buriall of Christ, and rising from the death of sinne to the life of grace by the resurrection of Christ, and walking away one sinne by the spirit of Christ, he being unlesse water, and arose out of the water, and as water washeth away the filth of our bodies, so the blood of Christ washeth away our sinnes; but to say circumcision was a token, that Christ should come of *Isaac*, *Matter Tomber* contradicts himselfe, saying, *John* baptized before circumcision should of right cease, and yet Christ was borne thirty yeeres before, which hangs together like harpe and harrow; and *Paul* circumcised *Timothy* after Christs ascension, see *Act. 16. 3.* and after he had preached of his resurrection many times; but this had been notoriously wicked, if circumcision had signified that Christ was yet for to come of *Isaac*; secondly, he saith circumcision signified that the Israelites were separated from all Nations; but I say no, for if any would turne to the Jewes Religion they should be circumcized, let them be of what Nation they would; so then it was onely a note of distinction of their Religion from all other, and that they only had the true visible Church of God, and so baptism is on mark of the christin Church, whereby it is known

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from Turks and Infidels: Thirdly, he saith circumcision signified that *Moses Law* was to be obeyed, from *Gal. 5. 2.* But how can that be, when it was not given till four hundred years after: fourthly, he saith circumcision did signe the promise of the Land of *Canaan* to them, and baptisme signes eternal life by Christ: But I say, they both signifie and signe the promise of that everlasting covenant made with Christ for the elect, yet not to all that have it, but to Gods people that are amongst us; and for *Canaan*, I say it was but an overplus, of those promises which we enjoy as well as the Jewes, when as spirituall and eternall mercies were the principall things intended in that everlasting covenant; and whereas he saith, if baptisme succeede circumcision, then none but males must be baptized. I have answered, the command by Christ is now enlarged to all Nations, and to females; if this man be not faithlesse, but faithfull, I suppose this may signifie the doubt from this Scripture, why christians Infants may not be baptized.

Thirdly, his examination of our Scriptures, to create his doubtings are these, *Act. 16. 15, 32, 33. 18. 8.* 1 Cor. 1. 16. he saith, the words to the *Jaylor* were spoke to all in his house, and he joyced, beleeving God with all his household; and *Crispus* beleeved God with all his house, and was baptized: hence he concludes, that the name of the whole house is to be understood, that those which beleved in it onely were baptized: But I have answered already, that if but one of the Parents become a christian, the children are holy, which cannot be denied by any Scripture or sound reason: And againe, he hath said nothing of *Liddias* household; and besides, although the *Jaylor* had servants which beleved by hearing and seeing the *Apostles* carriage in the prison, yet *Liddia* was a stranger, going to hear *Paul* preach, and converted, and he came and baptized her whole household immediately, and it may be never saw them before; neither was it matterall, whether children was of age or not, it may suffice, that they baptized whole households, of which Infants was a part; and I say againe, although they were unclean before, if but one of the Parents beleved, and was baptized, yet now they are holy, and if both Parents profess themselves christians, which is our case in *England*, the matter is out of doubt, these Infants ought to be baptized. Againe, when God gave the token of this covenant to *Abraham*, he commanded that the token should be set on all the males in his house, and he accordingly obeyed, and did so, *Gen. 17. 12, 27.* and faith the Lord, *I know that Abraham will reach his children and his household after him to keep the way of the Lord.* *Gen. 18. 19.* and faith *Johnas*, as for me and my household we will serve the Lord, *John. 2. 15.* Now I have said and proved before, that Christ came not to take away the token of the covenant, but to change it, and to enlarge it, but the covenant and the command are both the same, and remaine still, (see my answer to the ninth Objection; then it is cleare, that if households were circumcised and baptized, then our Infants may and ought to be baptized.

I shall answer two Questions: (13) Suppose where heathens and christians live in a land together, yet as some distances, and the heathens should take lence from them, only they will give the christian leave to come with a Minister and baptize it, but they will not part with the child; now may this Religion: *Jawau*. No sit were in and folly to promise that which he cannot performe, the child being kept out of his hands by Infidels; yea; it were as bad and unskill to doe as those did under the *Predator* government, who did engage themselves, that the child should forsake the devill and all his works, and all the luts of the flesh, and beleve the Articles of the christian dome. The second Question is this; suppose a child of heathenish Infidels be brought by some providence of God, lawfully come under the government of christians, ought the child to be baptized? *I answer*. Yes, because they have power to bring it up in the christian Religion; therefore *Abraham* was commanded to circumcise all the males in his house, some of them being children of Infidels, because the Lord knew that *Abraham* would command his household to doe that which is right in the sight of the Lord, *Gen. 18. 19.* and christians have the same power to bring up those under their government in the christian Religion; and this also may answer *Master Tombes*, when he saith, *Infants baptisme may be a means to baptisme them of uncertaine parent.* But I say, if christians have power to bring them up in the christian Religion, and they can bring them up in no other, because the whole Kingdom hath embraced it; neither need they now to have any power to engage themselves to bring them up in it, seeing the whole Kingdom hath embraced it and doe professe it.

Fourthly, *Master Tombes* saith, Baptisme is doubtfull, because it cannot be proved that it was in use in the next age after the *Apostles*. Firstly, *Master Tombes* saith, Infants baptisme is doubtfull, because in the succeeding age afterwards, it was held to be a written tradition. *I answer*. If it be proved that it was in the *Apostles* times, and that by the command of Christ, then the *Apostacy* of the times cannot make it unlawful; but the fact is proved sufficiently, yet more shall be said to it in answer to *Christians* *Hobbes* third argument; then this doth not justify hinder christians Infants from baptisme.

Sixthly, *Master Tombes* saith, Infants baptisme hath occasioned many humane inventions to underprop it: First, sureties in baptisme; secondly, episcopall confirmation; thirdly, the reformed union by examination before the Communion; fourthly, the Church- covenant as it is in *New-England*. *I answer*. these are all mere scandals cast upon the Presbyteriall government, which doth utterly supprete them all.

Sevently,

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(14)

Seventhly, *Master Tombs* saith, Infants baptisme hath occasioned or hath been as the birth to *so* many errors; first, that baptisme contraires grace by the work done; secondly, baptisme is regeneration; thirdly, that Infants dying, are saved by the faith of the Parents; fourthly, that some regenerate may fall from grace. *I answer*, The abuse of Infants baptisme doth not nullifie it, neither can it be truly said to be the ground of these errors, for we hold that it may be done upon reprobrates as well as circumcission was, neither is it a personal benefit to those that have it, but it is onely given as a benefit to the godly, who live amongst them; and so the baptisme of reprobrates may benefit the godly, although it doth not benefit themselves that have it.

Eightly, *Master Tombs* saith, baptisme of Infants causeth many faults in discipline, and in divine worship, and in conversation; such as these; first private baptisme; secondly, baptisme of Infants; thirdly, baptisme by women; fourthly, baptisme of unchristian progeny; fifthly, baptisme in the name of the Lord; sixthly, know not the Lord nor have ever confessed, and perhaps will never consent to the confession of the name of the Lord; sixthly, it hath brought in the admission of ignorant and prophane to the communion of the Lords supper; seventhly, it perverts the order of discipline to baptize and then to catechize; eighthly, it turns the Sacrament into a ceremony or prophane feasting; ninthly, it makes men forget that ever they were baptized; tenthly, it takes away or diminisheth zeale and industry to know the Gospell. *I answer*, Most of these are scandals without any proofe, as the five last, and there is but one of the other five altogether unallowable, and that is baptisme by women; and yet this is held by some Anabaptists to be lawfull, which is not lawfull, but abominable, and he makes a perhaps to the fifth, where there is no cause, for the Parents have power to bring them up to professe the christian Religion, which is as much as the Apostles required before they did admit them to baptisme; then these ten faults are not sufficient to hinder christian Infants from baptisme.

Ninthly, *Master Tombs* saith, that Infants baptisme is an occasion of many unnecessary disputes, fostering contention, which can never be determined by any certaine rule, such as these; first, baptizing Infants of excommunicated persons; secondly, baptizing Infants of apostates; thirdly, baptizing Infants of Parents that are not members of a gathered Church; fourthly, baptizing Infants of those whose Ancestors were believers, and the next Parents remaining still in unbelief. *I answer*, the first and last of these the Church of England makes no doubt of, nor of the second, unless they turne Turkes, and so renounce the christian Religion; and the third is a meer cavill of Independents, for he that is baptized into the christian faith and Religion, is a member of the christian Church, where-ever he is; then notwithstanding this argument, christian Infants ought to be baptized,

Tenthly.

Tenthly, *Master Tombs* saith, that Baptisme of Infants was opposed in the middle of the darknes of Popery; by the same men that opposed the invocation of Saints, and prayer for the dead; and atoration of the Crosse, those that sought to bring in the light of the Gospell; but were not to fetch proofes from those darknes times, for *Luther* denyed some part guilty of Christs body, and yet he withstood and held constant in his ministry of those before him. Then this cannot hinder Infants Baptisme.

Eleventhly, *Master Tombs* saith; the assertors of Infants Baptisme do not agree amongst themselves, upon what foundation they may build it. *I answer*, Though severall men bring severall arguments for it, this compromise of sanctifying grace; and the blessing and testimony of Christ on them; and of that holiness of distinction from Turkes and Infidels; and if some bring more arguments to confirme it, shall this make it void? and hinder Infants Baptisme, or rather confirm it more? then this cannot.

Lastly, *Master Tombs* saith, Infants Baptisme seems to take away one of the prime ends of Baptisme, which was to *teach* and *conferre* himselfe notwithstanding all these doubtfull arguments, here is nothing that may justify hinder Christian Infants from Baptisme; here is nothing that may hinder Infants Baptisme.

All these doubts are justly mentioned by *Master Tombs* in the beginning of his *Bookes*, intituled, *A declaration of Infants Baptisme*, before the Answer to *Master Atwood*, therefore I haveare to see downe the severall objections to it, in *Answer* to *Master Atwood*, and in *Answer* to *Master Tombs*. Here I shall make some things touching re-baptizing, or often baptizing, because *Master Tombs* in his great *Bookes* seems to favour it; saying, If we had any cleare Scripture for Infants Baptisme as we have for re-baptizing, our controversy would have been ended; and by other such like passages in his *Bookes*. It appears that he favours re-baptizing of others Baptisme; in their suppoale any that is baptized in the Church of England should be re-baptized because I was an Infants and knew not what was done, but this I have already answered; then suppose another say, I was sprinkled, which is to answer in the second point. Then suppose another say, I was sprinkled rather by a drunken Priest, that cannot teach and baptize in the right manner, or else by a Poyson Priest, who had his Ordination from Poyson Bishops; therefore I was not rightly baptized, and may be re-baptized. But here I would know how our Anabaptist Preachers can prove their

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ourse calling lawfull: If they say that they are teaching Disciples, then where is their Obedience? It was either from men of other callings, who had nothing to do in it, or else they have none at all; and how was their first teaching made? It was, first the Devil that first moved him from his place and calling to become their Teacher. And if they say, his Calling was extraordinary, like that of the Apostles, then we would see extraordinary Gifts; and till then we cannot believe their Calling to be lawfull, and so themselves ought not to preach nor baptize; thus while they judge our Ministers they condemn themselves; And for our Bishops, and Ministers I answer and say; That they were ordained by their owne calling, to preach and to administer the Sacraments, and thus it hath beene lawfully given them by the Apostles; and although the Bishops had power and authority given them by men to cleave over their Brethren, which they ought not, yet that did not make void that which they had from God, for then that or any other sinne, would make that or any other calling void; so that a man must either live without sinne or be catechized of his calling; I need not speake of the Service Booke, the Crosse, and Surreptitious, which were the onely things that troubled them, but they are removed; and yet they stand out as much as ever, which shewes they have proud and inward hearts, rather then any just cause given to them, why they should forsake our Churches. But suppose there were some exception against our Ministers entrance or execution of their office, yet that will not make the Baptisme void; the Lord was wrath with *Moses* and would have killed him because his child was not circumcised, but when that was done his wrath ceased, although it was done by his wife, a woman, and an unlawfull woman, and in her rage against God for commanding such a service, and against *Moses* for being willing to yeeld unto such a service, for *Exod. 4. 24. 25.* Then may our Ministers baptize as lawfully and acceptably as this woman might circumcise. Now I grant, if our Ministers should baptize in their own name, then their Baptisme would be void, *1 Cor. 13. 15.* but they use the right forme which Christ gave the Apostles, in the name of the Trinity, *Matth. 28. 19.* and they use the right matter, which is water, *Matth. 3. 22.* and on the right Subject, Circumcised Infantes, as hath been proved, and to the right end, which is, to distinguish them from Heathens and Infidels; and to engage them to obey the Covenants, of which Baptisme is a signe or token; and all this is done by Ministers lawfully called, therefore they ought not to be re-baptized. Again, Baptisme is a Sacrament of the new birth; and although we may come often to the must take this Sacrament but once, which is the signe of it. Again, there is but one Lord, one Faith, and one Baptisme, *Ephes. 4.* therefore the Sacrament

Sacrament of Baptisme is to be administered but once. Their Objections are now to be answered.

First, they object, That if Christ said he had another Baptisme beside that he had of *John, Matth. 3. 17.* Then we may be againe baptized, but he saith, I have a Baptisme to be baptized with, and how am I straightened till he be accomplished, *John 12. 50.* then they may be againe baptized. I answer, That Baptisme of Christ was his suffering, for, saith he, *John 13. 10.* the *Sonne of Zebedee can you drinke of the Cup that I drinke of, and be baptized with the Baptisme that I am baptized with, and they said, we are able; Then he said, you shall indeed drinke of the Cup that I drinke of, and I be baptized with the Baptisme that I am baptized with, Matth. 20. 28, 29.* Therefore, saith *Paul, We are baptized into his death, and buried with him by Baptisme, Rom. 6. 3, 4.* So then Christ was but once baptized with water, no more must we; but then as Christ was killed and crucified afterwards, so must we kill and crucifie our finnes daily afterwards; Then here is no warrant to be re-baptized.

Secondly, They object, That if those that looke for a reitenuation must be baptized at their death, then there is more Baptisme then once; but *Paul* saith, if the dead rise not, why are they baptized for the dead, *1 Cor. 15. 29.* therefore what shall they doe that are baptized for the dead; I answer, Baptizing signifies washing, and it was the custom to wash the dead Corps; for when *Dorcas* was carryed they washed her body, *Act. 9. 37.* but they that will be baptized must tarry till they be dead, neither shall it be done by the Minister, but by them that shall winde them up and put them into the Coffin to be buried; but here is no warrant to be re-baptized, from this Text, till after they be dead.

Thirdly, they object, That if some were twice baptized, then so may we; but some were first baptized by *John*, and afterwards by *Paul, Act. 19. 23, 5.* then we must be againe baptized. I answer, some doe expound those words to be thus understood, saying, They were first baptized by some of the Disciples of *John* into his name, and so it was void; and therefore they were baptized againe in the name of Christ, but this cannot be the meaning, for then *Paul* would have inquired after those Hereticks, for *Paul* was newly come from *Corinth, 1. 2.* where he had cleared himselfe from the same thing, *1 Cor. 1. 23, 24.* then surely he would not so put it up at *Ephesus, 4.* Some expound those words thus, saying, They were when *Paul* came to *Ephesus* only taught the Doctrine of *John*, but not baptized of him, and so were baptized by *Paul*; but this is not the meaning neither, for they were believers and they were Disciples, *1. 12.* therefore they were baptized of *John*, and yet they had not learned his Doctrine, for they neither knew *Iesus Christ* nor the Holy Ghost till *Paul* had told them, *1. 3, 4, 5.* Thirdly, The Anabaptists expound it thus, saying, They were baptized

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with water first by John, and then againe with water by Paul, but this is not the meaning neither, for their second Baptisme is not done with water; but while Paul was expounding to them what it was that John said should come after him, and baptize them with the Holy Ghost, that is, faith Paul Jesus Christ, &c. Now when they heard this they were baptized in the name of the Lord Jesus, &c. 5. 28. 29. while Paul was expounding, their souls were converted, and baptized with the Holy Ghost; neither is here any word that Paul baptized them, only he made knowne Christ to them; and when the worke was done they were baptized, as it was while Peter spake the Holy Ghost fell on them which heard the Word, Acts 10. 44. So then here is the full meaning of these words, that is, they believed that the Christian Religion was the true Religion, so that they were converted from heathenisme to christianity; but they were not converted from the state of corruption to the state of grace, though John had said, He that comes after me shall baptize you with the Holy Ghost; but him they knew not, till Paul said, that is Jesus Christ; by that word when they heard that they were converted, and their souls washed or baptized with the Holy Ghost. But may be they will object, saying, The Holy Ghost was given to them afterwards, as 6. Tongues; That was the gift of miracles, to cure all diseases, to cast out Devils, & to speake with divers Tongues, yet this also is called Baptisme, for faith Christ, I am sent to be baptized with the Holy Ghost with many divers tongues, Acts 1. 5. that is, the gift of miracles, but they had the sanctifying gift before, for it was the sanctifying gift that John had from the wombe, Luke 1. 15. this is that promise made to us and our children, Acts 2. 38. so then some times the outward forme is called Baptisme; and sometimes sanctification is called Baptisme; and some times the gift of miracles is called Baptisme, as Acts 1. 5. and all these three are together in that 29. of the Acts; for first they were baptized by water of John, and then baptized by the Holy Ghost by Paul teaching; and when they received the gift of miracles by Paul laying on of his hands, and all this is but one Baptisme, only the outward forme is distinguished from the inward and reall worke of the Holy Ghost. Then this Text will warrant their re-baptizing the second time with water.

Fourthly, they object, That if Paul spake of Baptismes in the Plural Number, then there is more Baptismes then one; but Paul speaks of Baptismes in the plural number, Heb. 6. 2. therefore there is more then one Baptisme; It is like Paul speaks of the outward and inward Baptisme, and the gift of miracles, and calls them altogether Baptismes in the plural number; or it may be he says the uttering of Christens; and washing their corpse after death, which are called Baptismes, because the very next thing Paul speaketh of is the resurrection; howsoever if Paul here speaks

of divers kinds of baptismes which it is most likely he doth, then this Text will not warrant a second baptism with water, but Paul here speaks of the Doctrine of Baptisme and not of the forme; therefore it makes nothing for the outward forme to re-baptize them againe with water.

Now as I was desired I shall give a brief Answer to Captaine Habington five Arguments; First he saies, the Baptisme of Infants doth directly deny Christ to be come in the flesh, because it keeps on foot that which was before Christ; and ended by Christ as come in the flesh; and was the Covenant God made with Abraham when he was in the flesh; and was intalled to Generation, Gen. 17. 7. 12. to this Covenant saies he, Circumcision had reference, now those naturall branches are cut off Rom. 1. 1. 20. 21. and now there are no Seed or Sonnes of Abraham, but believers, Gal. 3. 9. 12. 28. 29. now the Promise is not a carnall, but a spirituall, John 3. 5.

I answer, To say the Covenant which Circumcision had reference to was a Carnall Covenant, shewes but a carnall understanding of it, for it is called an everlasting Covenant many times in that Chapter, Gen. 17. neither was this Covenant of Grace made with Abraham, but faith the Lord, I will establish my Covenant with thee, and thy seed, every mans child shall be circumcised, and this shall be a token of the Covenant, and this token shall be in your flesh for this everlasting Covenant, and my Covenant shall be established with Isaac. Then the Covenant was no more made with Abraham, then it was with Isaac; but established to both by that token of Circumcision; so the Covenant of Grace was not a token of a carnall covenant, but a token of an eternall Covenant made between God the Father, and Christ his Sonne in our nature from all eternity; For, faith Christ, I was set up from everlasting before the world was, Pro. 8. 25. he was fore-ordained before the foundation of the world, 1 Pet. 1. 20. God made promises to Christ before the world began; Thus, 1. 2. so then this eternall Covenant was not manifested by a token of it from the beginning of the world till Abraham had it, because till then no whole Nation was called into the visible Church; but if Abraham and his posterity had only a token that they should enjoy the Land of Canaan it had been but a Eternall blessing, Againe, to say that eternall Covenant was made to Abraham is no make him our Redeemer, for then he must performe the conditions of it for all the Elect; but (poore man) he had failings as well as other men, and was able to faulter for his owne finnes, much lesse for the finnes of all the Elect; so then that covenant was made with his seed; and faith Paul, that seed was Christ, Gal. 3. 16. Againe make the conclusion of Master Habington, who saies, Abraham received a token bit of a carnall covenant, but if that were true, Abraham is damned, and then branded by his faith, the Seed and Sonnes of Abraham must be believers, Gal. 3. 7. 9. 14. 22. 29. then here is

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received the token of that everlasting Covenant. But how are we Gentiles
the Seed and Sons of *Abraham*? *I answer*. By receiving the signe and to-
ken of that everlasting covenant as a *Seed* to the same faith in *Christ* as he
had, but we are not *Abrahams* children as *Christ* is our everlasting Father,
who stood as a general Person representing all the Elect, and receiving a
Covenant for them, and able to fulfill the conditions of it, and to satisfy
Gods Justice for the breach of *Adams* covenant, and able to work *Salve*
in us to enter into his covenant: But when *Abraham* is named, we must
understand him as an *Embassador*, representing *Christ* the King of his
Church with whom alone the new covenant was made, as the first was
made with *Adam*, and all we come under it when we take upon us his
natural Image; so the second covenant was made with *Christ*, and the
Elect come under it when they receive his spirituall Image: so then the
tokens of the covenant were before *Christ* came in the flesh, and *Christ*
did not come to take away the token of the covenants, but to change them
from Circumcision to Baptisme, and to enlarge them to all Nations, and
to Females as well as Males, *Acts* 8. 12. then the keeping on foot this to-
ken of the covenant which *Christ* instituted after his coming, in the flesh
doth not deny his coming in the flesh, neither is this to hold circumcision
falls to nothing, whereby he would prove Infants Baptisme to deny the
coming of *Christ* in the flesh. But then he saith, the Pharisees and Sa-
duces pleading that they were *Abrahams* Seed, and would be Baptized,
and yet *John* would not till they repent and believe, *Mat. 3. 9. I say*
unto you. If they had repented of their Sects and Schismes he would have
Baptized them, for no ignorant Person was refused by him, although they
had not heard whether there was any Holy Ghost, yet *John* Baptized them
into repentance and bid them believe, and such were made Disciples,
Acts 19. 13. 34. but *John* knew that such Sectaries would be but as Vipers
to the true Religion, therefore he would not baptize them unless they
would leave their Heresie and Schisme. Then it was not because they were of
the Seed of *Abraham* that he refused it, but because they would not leave
their Heresies and Schismes, this cannot keepe Infants from Baptisme
which have no Sect nor Schismes, this cannot keepe Infants from Baptisme
to prove that the baptizing of Infants directly denies the coming
of *Christ* in the flesh, and that is this. He saith it takes from *Christ*
his Propheticall and Kingly Offices, which the Holy Ghost gave him, as
come in the flesh. *I answer*. *Christ* had those Offices before he came in
the flesh, he was King, and Priest to the Church of the Jews, although
not so manifest as to the christian Church, but how the baptizing of In-
fants should rob *Christ* of those Offices is a Paradox to all wise men. he

he saith, because it makes the Old Testament to expound the New, but
what of this, *Christ* eats with sinners, and some were offended at it, and
he leads them to the Old Testaments, saying, *Learn what this meaneth, I*
will have mercy and not sacrifice, *Mat. 9. 13.* but did *Christ* by this lose his
Propheticall Offices, by sending them to the Old Testament to expound his
doings in the New? there is no truth in this Argument, nor in the things
that he would prove by it. But then he saith, baptizing of Infants robs
Christ of his Kingly Office in giving Lawes, and making it a duty to bap-
tize infants. *I say*. They have a command from *Christ* to teach and
baptize all Nations, but how is a Nation taught but when those of years
receive the christian Religion, and make profession of it by a positive Law
of that Land, or else it were impossible that any Nation should be either
taught or baptized, and so the Commission of *Christ* would be to no
purpose, and if children were excluded, how shall the Nations come in, as
promised? *Ia. 2. Micah* 4. 2. but the truth is, if the Parents be of the
Christian Religion it is potentially in the child, and the Parents have
power to bring them up in that Religion, and therefore ought to bap-
tize them in it, but I shall speake more of this in answer to his third Ar-
gument; but this may suffice to prove that we have a command to baptize
infants: Then we do not trench upon the Kingly Office of *Christ*, and
there is neither cause nor reason to say, if we did trench upon his Kingly
Office, that this were to deny his coming in the flesh, when as his Kingly
Office was before as well as since his coming in the flesh, then all this
hinders not infants Baptisme: so much in answer to his first Argument,
I shall be briefer in the rest.

His second Argument is this, Infants Baptisme hath no part of Righte-
ousnesse in it, therefore it ought not to be done, his Proposition is proved
thus: Whatsoever is considered as a part of Righteousnesse was seen in
the Person or Practice of *Christ*, but infants Baptisme was neither seen
in his Person nor Practice, for he was not baptized in his Infancy, neither
did he baptize any infants, and yet he saith it becomes us to fulfill all
righteousnesse, *Mat. 3. 15.* therefore infants may not be baptized. *I*
answer. *Christ* came to fulfill the Morall Law, and to free his people
from that bond of perfect obedience to it, and he suffered the penalty due
to our sinnes to free us from the curse of it, thus by his Active and Passive
obedience he fulfilled all righteousness, this he did in his owne Person
alone, and there was none with him, *Ia. 63. 3. Psal. 47. 8.* but here in his
answer to *John* he saith he doth not say, it becometh me, but it becometh
us to fulfill all righteousness, *Mat. 3. 15.* Nay the action was *Johns*, and not
his, for *Jesus* came to him to be baptized, verse 13. so then I conceive the
meaning to be this, *John* was sent or commanded to baptize with Water,
see *John* 1. 33, and he that believed that *Jesus* was the Some of *God*

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Received the token of that commission
was to be baptized, Acts 8. 37. but Jesus, as a man, believed this, and
therefore in obedience to that command was to do it, and Jesus to
suffer it, thus saith Jesus, *It becometh us to fulfill all righteousness*, but it
did not become *John* to baptize before he was sent to do it, nor Jesus to
suffer before the command was given to *John* to baptize, John 3. 33. Then
he could not be baptized in his infancy, because the command was not
then given. Again, if he had been baptized in his infancy, then it might
be questioned whether men of yeeres might be baptized; neither would the
Heathen have suffered their children, unless themselves had been admit-
ted to baptize; and Christ was baptized in the middle of his age, that
neither infants nor old age might be concluded from baptizing. Again,
Jesus came to be baptized as soone as there was one appointed and sent to
doe it, then it we have Lawfull Ministers found to baptize our Infants, we
ought to suffer them to doe it, because it becometh us to fulfill the right-
eous command of Christ; but if it be with us as it was with Christ, that
we have no Lawfull Minister to doe it till we be of his age, they we may
Lawfully stay as long as he did before we baptize our Infants. But when the
Capitaine saith, If God would have had Jesus baptized sooner, he would
have sent one sooner to doe it. To this I may say, If God would not have
sent one sooner, then he would not send Ministers to them so soone
to doe it. And whereas the Capitaine saith, It is no part of righteousness
because Christ baptized no infants. To this I may answer, Christ baptized
none at all with water, John 4. 2. though this Argument were good, it is
no part of righteousness to baptize infants either young or old; but I
shall prove it to be a part of righteousness to baptize infants in answer to
his next Argument, but for the present you see his proof removed by
which he would prove infants baptizing to have no part of righteousness
in it, and the more his Proposition must needs fall, and notwithstanding
this Argument christian infants ought to be baptized.

His third Argument is this, The baptizing of infants is not the baptizing
of Christ, because it doth not answer his commission, Mat. 28. 19. 20.
which is, Go teach, discipling, and baptizing, hence he concludes, that
they must be taught, and disciplined, and believers before they can be
baptized, Marke 16. 16. and this to infant can say, and so cannot answer
the commission, therefore must not be baptized. *I answer*. That infants
baptizing is according to the commission of Christ, for according to his
Explication whole Nations must be taught, and disciplined, and made
believers, else they were sent to doe that which is impossible. But how
can a whole Nation be taught, disciplined, and made believers? *I answer*.
There is a two-fold conversion, and two Sacraments answerable to this
two-fold conversion; the first conversion is a turning from false religion
to the true religion; and the other is a conversion from corrupted nature

(23)
to the state of grace; now he that hath the first of these so believe Christ to
be the Son of God, and that the Christian Religion is the true Religion,
this man may be disciplined being thus taught, and so may receive the first
Sacrament; yet thus a whole Kingdom may be taught, and may receive the first
true Religion, and so disciplined, and receive the Sacrament of Baptizing, yet
when the Governours of a Kingdom shall be taught and believe the Christi-
an Religion to be the true Religion, and shall settle it amongst them by a po-
sitive Law of the Land; and all parents and people of yeeres in that King-
dom consent unto it, then all that Kingdom is taught and given up to be bap-
tized; for, what the parents have done, the children have potentially done,
because it is in their power of those parents to bring them up in the Reli-
gion, and not suffer their infants to be of any other; and having this power;
they may also fit the token or mark of distinction upon them, to baptize
them that they may be known from *Turks* and *Heathens*. Now if parents
had not this power, then no Kingdom could ever receive the Gospel and be
a holy Nation as the *Jews* was; and so their privilege would exceed the
privilege of all Christian Kingdoms; for there will be children to the end
of the world; for till then, they will marry and be given in marriage till
the last day. Then, as *Abraham* and *Isaac* received their Religion from
themselves and their children, so must Christians, and see the token of the
Covenant upon them as they did. But then, for the other conversion
which makes them fit for the other Sacrament, the Lords Supper, it is not in
the power of the parents; although they can bring them up in the Christi-
an Religion, yet they cannot convert them from the state of corruption to the
state of grace; and although they be able to discern when they conform to
the true Religion, yet they cannot see into their souls whether there be true
Faith in them; that new name written none knows but he that hath it in them,
although it be said, *Teach and baptize all Nations*; yet it is not said, *Teach*
and give the Lords Supper to all Nations; for it is not in the power of man
to teach effectually the heart of another, nor to know when they are so
taught; none but himself knows whether he discern the Lords Body, or
whether he feed by Faith or remember the Death of Christ, or whether he
have truly examined himself; therefore the worthiness or unworthiness
lies upon himself, and the charge also. Let every man examine himself, and
so let him eat. Neither must any baptized Christian be kept from the
Lords Supper, unless he by the leaven of error seek to undermine the truth
of the Christian Religion, or by prophane-trample the Christian profession
under foot, *Matth. 23. 13. 1 Cor. 2. 5, 6. Gal. 5. 9. 10.*
and that it must be done in a legal way; not by the Minister alone nor
by the Congregation alone, but by the Eldership, the officer being
scandalous. So then, the first conversion being in the power of the parents,
and potentially in the children already, they may and ought to be bap-
tized.

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received the token of that covenant.

But then he saith, *The Baptism of infants cannot be a Baptism of Faith and Repentance, and therefore it is not the Baptism of Christ.* But in regard he hath no proof for it, I refer him to my answer to the second and third Objections, and conclude that Baptism of infants is not excluded from the Communion of Christ; and it is a Baptism unto Faith and Repentance, and therefore they ought to be baptized.

His fourth Argument. He saith, *Baptism of infants hath cause of inconvenience in the Church; first, because it make them Members of the Church before they be called of God, which is contrary to those Scriptures, 1 Cor. 1. 1. and 2 Cor. 1. 1.* I answer, Though the Corinthians were sanctified in Christ Jesus, and called to be Saints, yet all in the Church were not such; for there was heretic and prophane; the incontinent person was not call out; and the Lords Supper was prophane; and more carnall men then spiritual; and many divisions, some of Paul, and some of Apollos. Then, Were these all Saints? No. He writes in the judgement of charity, and directs his Epistle chiefly to such as were Saints indeed; to them in the judgement of charity, we should think the best of those in the Church that use the means to attain salvation; and so you may judge of infants who are brought up in the true Religion: And although Heathen mult have a call to Christianity, yet when Christians are called, their children need not tarry for such a call, because they have no false Religion to be called from. Neither was it any inconvenience to the Jews that their infants had the token of the Covenant upon them before their callings, but rather a grace and glory to their Church, and a benefit to those infants to engage them to obedience of the Covenant when they came to age, of which they had received a token. So all the people and the Publicans justified Christ when they heard him being baptized of John; when as the Pharisees and Lawyers rejected the Counsell of God against themselves, being not justified. Quoting that place I answered already, 2 Cor. 1. 1. Yet I say they are sanctified as set apart from *Unbelief* and *Heathens* for the Christian Church; *else were they unclean, but now they are holy, 1 Cor. 7. 14.* then they ought to be baptized. But he hath a third inconvenience, and that is, *If infants be baptized, it will make a separation and distraction in Christs communion, and that is so baptizing such as they will not give the Lords Supper, nor admit them nor oblige so break Breach, Christ would have them to do both; and they will admit such as cannot do both.* But he hath no reason why some may not do some duties when they are disabled for others; and therefore I refer him to my answer to the tenth Objection, and hither too: For all his inconveniences.

iences, I see no good Argument to keep infants of Christians from any tith.

Fifthly: He saith, *The baptizing of infants doth directly crasse the proceedings both in the time of the Law and in the time of the Gospel, and therefore it ought not to be done; for they did all, both under the Law and in the time of the Gospel, by a rite; else Lot might have pleaded the same privilege with Abraham, being a Believer as well as he; and Ishmael who was no Believer in God, yet he was circumcised.* I answer: The promise to Abraham was, that his seed in Isaac should be the visible Church, who only should have the token of the Covenant; and this excludes Lot from this privilege; and for Ishmael, he being one of his Family, by vertue of another command, was circumcised, when the Lord would have Abraham to make his own house an example or a pattern for all his posterity, to circumcise in his house, Gen. 17. 12, 13. But, saith the Lord, *I will establish my Covenant with Isaac, Gen. 21.* Only Strangers had this benefit by living amongst them. So then, by the like reason our children (although as bad as Ishmael) may be baptized, when as some true Believers amongst the Turks may not be baptized except they come to us and make an open profession of the Christian Religion; then they may have this benefit amongst us. But have not we a rule for what we do, when as the command of Christ is our direction, who commands all Nations to be taught and baptized? and if he command it, he will have it done, although the Anabaptists would bar the Christian Church from that benefit to be a holy Nation, as the Church of the Jews was hat against many promises that whole Nations should come into the Christian Church, and Christs command to teach and baptize all Nations. But I have answered this in reply to Master Hudson's third Argument; and so notwithstanding their Objections and Arguments made against baptizing of Christian infants, I see no sufficient ground to bar them from the Ordinance of Baptism.

The second Point is, that sprinkling the baptized more agreeth with the minde of Christs, then dipping or plunging the baptized in or under the water.

Now I come to the second Point to prove that sprinkling the baptized more agreeth to the minde of Christ, then dipping or plunging the baptized in or under the water.

First, Because Baptism is a Sacrament or visible signe to our corporal eyes; to put us in minde of the thing signified, as the Rainbow shall be seen in the clouds, which was the token of the Covenant, Gen. 9. 11. 14. and Moses took blood and sprinkled it on the people and said, *Behold the blood of the Covenant, Exodus 24. 7.* But when the baptized are plunged

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received the token of that, and when the signes or tokens of the Covenant, nor the words of Institution to put them in minde of the Covenant, or thing signified; they cannot have their senses exercised as they ought, Heb. 9. 13. because their life is in danger to be lost; and a drunken man or a mad man is as fit to make use of the signe, as a man under water, being out of his element; therefore the baptized ought not to be plunged under water.

Secondly, If they should stand on the bank and plunge the baptized into the water, in so doing they may break his neck against the bottom; if the water be shallow; or sit deep; they may drown him; neither date they jump in to save his life, lest they drown themselves; and if they should have eyes in the River to catch him, that they cannot be less then two to baptize one man, which is contrary to all examples in Scripture. Then, it being dangerous to plunge the baptized into the water, whether it be deep or shallow, I would inreat them to shew me when there is neither too much nor too little water, to avoid these dangers; for till then, I shall hold it unlawful to plunge the baptized in or under water.

Thirdly, The Jaylor and all his were baptized in the night; but if they had been so plunged, sure they would have either killed or drowned them; neither could they avoid it, because at midnight they could not see their rising; neither do I read they jumped in to endanger their own lives to save them: then sure they were not plunged into it.

Fourthly, If they so plunge the baptized into the water, being naked, it is against modesty; *But, faith Paul, let all things be done decently, 1 Cor. 3. 4. 40.* and so doing were a temptation, for David being a naked woman washing her self, was tempted to that foul sin of adultery, 2 Sam. 11. 2, 4. and Christ hath taught us to say, *Lead us not into temptation, but deliver us from evil, Matth. 6.* Then sure the administration of this holy Ordinance must be free from so foul a temptation as to see the nakedness of each other. Then it is unlawful to plunge the baptized naked into the water.

Fifthly, If they have drawers for that use, they are sure the holy Breaches of *Avon*, as bad as the Prelates Surplice; and for Women to wear them, being mans Apparel, is an abomination to the Lord, Dent. 22. 5. therefore not to be plunged in drawers appointed for that use.

Sixthly, If they say that they were plunged in their Wearing Clothes, is more then they can prove; yea, it seems they were not so plunged in their Wearing Clothes; for when *Lysias* and the *Jaylor* were baptized, although B. We do not finde that they suited themselves either before or after that of the water? Then, did they sit next together dung-wet as they came out of the water? if they say, yea, then they must prove it, and till then, we

shall not believe, that they were plunged into the water in their Wearing Clothes.

Sevently, If they had any Clothes upon them when they were plunged into the water, then the water could not touch them all over, and so they had as good be sprinkled on one place for all.

Eighthly, Many were baptized in their Houses, as *Paul* and *Cornelius* and others, *Acts 9. 17, 28.* and *12. 26. 48.* And the *Jaylor* was baptized at midnight in the Prison; But what Vessel could he be so plunged in, and where had they such a Vessel in the Prison, and filled with water to so deeply, as to be all baptized the same hour, and at midnight? And what Vessel had *Peter* to baptize three thousand in some few hours space? *Acts 2. 41.* If their Vessel could hold but two or three together, did they carry it so many times? And who fetcht all that water? And it may be some of them were defiled, and others would not be plunged in the same water, and so they emptied it three thousand times over: But did *Peter* stand in the Vessel all that time, or was hee in the water at all, or *Ananias* when hee baptized *Paul* in the House, or *Peter* when hee baptized *Cornelius* in the House, or *Paul* when hee baptized the *Jaylor*? If this be proved, we shall not believe, that they were plunged in the water.

Ninthly, The Sacraments must be Administered where the Word is Preached; for saith Christ, *Teach all Nations baptizing them, Matth. 28. 19.* He doth not say Preach in one place, and then take them to a River to plunge them: And to hold that one Ordinance alone, is to be admitted apart from the meeting place of the Assembly, for all other public duties, is sure the Popish Pilgrimage, or at least his going a Prectification; for it was never justified of Christ, and therefore to be abhorred of Christians.

Tenthy, Water is a signe of the Blood of Christ, which is called the Blood of sprinkling, having sprinkled our hearts from an evil conscience, *Heb. 10. 20.* and *12. 24.* And *Moses* sprinkled the people, and said, *Behold the blood of the Covenant, Exod. 24. 8.* And the Lord saith, *I will sprinkle you with clean water, and ye shall be clean, Ezek. 36. 25.* Then why should not this Prophecy be fulfilled in sprinkling the baptized? And why should not the signe of Water resemble the substance by sprinkling? Therefore the baptized ought rather to be sprinkled, then plunged into the Water; and because Christ saith, *If I wash one part, thou art clean every whit, John 13. 8.* Then sprinkling and not plunging, is most agreeing to the minde of Christ.

Eleventhly, I fear they do not so plunge the baptized as they do protest. For rather let them wate into the water themselves, and so themselves baptize half their body without their help, and without any word of Institution from them; and then they come afterwards and sprinkle the other

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fall in the name of the Trinity: But if this be their manner, they contradict their own Tenet, and condemn themselves in so doing: And what a shameful thing it is for them to report that they plunge the baptized into the Water, when as they wade in themselves? And so while they judge us for baptizing one part for all, they condemn themselves for doing the same thing, *Act. 2. 1.* From these grounds we may safely conclude, That sprinkling the baptized is more agreeing to the mind of Christ, then to plunge the baptized into the water.

But these Arguments Master *Pasience* said something, although to small purpose.

First, he saith he, I take dipping to be the command of Christ, because Master *Daniel Rogers* doth say That the *Greek word* doth signifie washing by plunging; and he saith, Sprinkling is rinsing, and not to baptize, as Master *Blackwood* doth prove from *Greek Authors*; but I then replied saying, *Are you a Teacher in Israel, and know not these things? John 3. 10.* Have you the care of souls committed unto you, and do you feed them by saying, because you are not able to interpret the Word your self? What is this? *But the blinde leads the blinde, will both fall into the ditch?* And what comfort will it be to you at the day of Judgement, having seduced many souls, in giving them payson instead of wholesome food; for you to say then that men told you it was good for them, when as Christ never told you so? And if we should go by hearsay, we might being multitudes of Orthodox Divines and Churches that well understand the language in which Christ spake unto his Church, to witnesse, That the word *Baptize* signifies as well *Sprinkling as Plunging.*

Secondly, But then he said *Baptizo* signified *Burial*, and putting on whole Christ on whole man: But this I grant, For in sprinkling, the baptized are under water, as well as in plunging; for the Minister holds the water over the baptized, and so the baptized is wholly under it; when as in plunging them into the water, it may be some part of them was not wholly under it: And besides, when the Minister holds the water over them, it is all one as to put them under it, when as it may be the *Anabaptists* wade in and put themselves half under, that against their own Tenet: And then they grant, that the putting the other half into the water, is a putting on whole Christ: Then by the same Argument, by sprinkling one part, Christ may be wholly put on as well as by their practice; and the *Form* by circumcising one part, they were circumcised all over, and so put on whole Christ. Again, although it be said *Baptizo* signifies, it is not by the outward washing, because every part of the body was washed, but rather by the answer of a good conscience. But this is not done by *Burial*, but rather by the Resurrection of Jesus Christ, *1 Peter 3. 21.*

Thirdly, Then he said that *John Dipped in Jordan*; but I may as well say, he

he *Sprinkled in Jordan*; for he saith, *I indeed baptize with water, Matth. 3. 16.* But the word *with* is not always in there, there was *with* the Angel a multitude, *Luke 1. 13.* I hope you will not say they were in the *Angel*; and if I were with you, I hope you would not say that I were in you: So then to baptize with water may be by sprinkling the baptized, and not by plunging them into the water; and to put in for *with* is as had a millstone, plunging of the *Pedates*, who would bow at the Name of *Jesus* instead of to that Name of *Jesus*, from that place *Phil. 2. 10.* So you will baptize with the Name of the Father, Son, and Holy Ghost, instead of in the Name of the Father, Son, and Holy Ghost: because to baptize with water, you will have it all one as to be baptized in the water, by plunging the baptized under, or into the water.

Fourthly, Then he said, if *Christ commanded to dip*, then *Sprinkling is but a grosse invention of man*; but then he did not prove that Christ did onely command to dip, and not to sprinkle, but to baptize, which signifies both: Then we may sprinkle the baptized with as good, if not better warrant, then they may plunge them into the water.

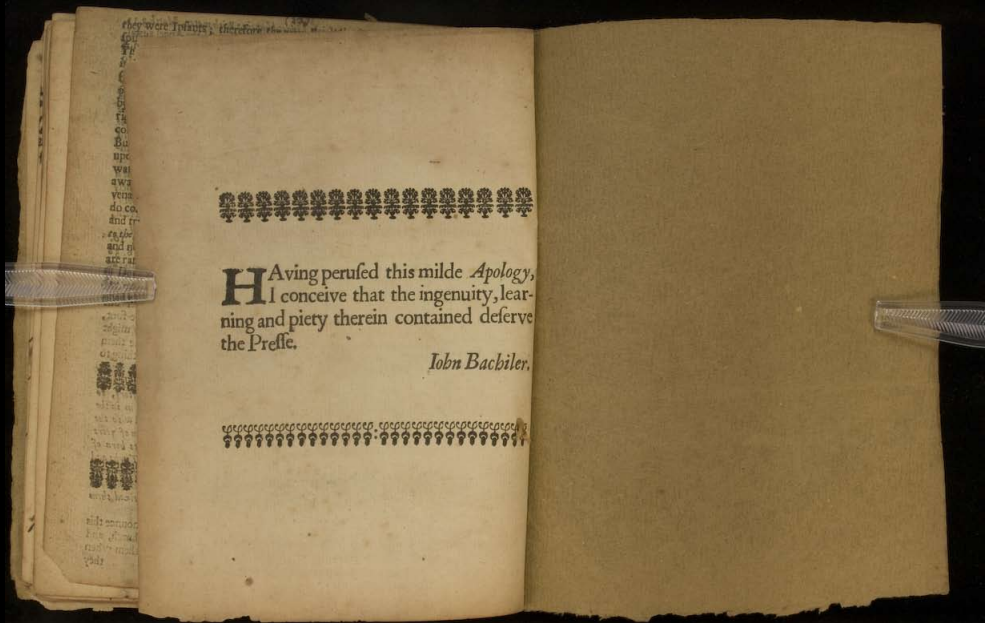
Fifthly, Suppose they say, Christ came out of the water, *Mark 3. 16.* And it is said *Philip* and the *Eunuch* went both into the water, *Act. 8. 38.* Hence they conclude, That the *Baptized* ought to be plunged into the water. *I answer*, If they waded into the water, then they were not plunged into it: Neither is it said that either *Christ* or the *Eunuch* were plunged into the water; neither doth their going into the water hinder but they may be sprinkled; for in those hot Countreys they wade bare-foot, and it is likely they went in some distance from the side, that they might come at clear water, and then both *Philip* and *Philip* might sprinkle them in the Name of the Trinity: And I think the *Anabaptists* have nothing to say from Scripture or Reason against it.

I shall here conclude with one *Query*, which is this, if our Ministers be lawfully sent and authorized from Christ, and the Presbytery, to Preach and Baptize, and they do administer this Ordinance of Baptism in the right Form in the Name of the Father, Son, and Holy Ghost, and with the right Matter, being Water, and in the right Parties, being either men of years when they are converted to the Christian Religion, or to Infants born of Christian Parents; and as to the right end, which is to distinguish them from Turkes and Infidels; and as an engagement to see all in us on in obedience of the true Christian Religion: And lastly, That Christ should raise this outward Form of Baptism according as John the Baptist preached, and baptized them with the Holy Ghost.

I would know this of the *Anabaptists*, how they dare to renounce this outward Form of Baptism thus rightly administered in our Church, and ratified by the Holy Ghost, and all because it was done upon them when they

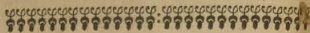
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HAving perused this milde *Apology*,
I conceive that the ingenuity, learning
and piety therein contained deserve
the Presse.

John Bachiler.



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