

MIRROR OF BAPTISM

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BV 811 .M577

Funck, Heinrich, d. 1760.

A mirror of baptism





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A  
MIRROR OF BAPTISM,

WITH  
SPIRIT,  
WITH  
WATER,  
AND WITH  
BLOOD.



DRAWN UP IN NINE PARTS.

DRAWN OUT AND ARRANGED ANEW

OUT OF THE

HOLY FOUNDATION BOOK,

THE NEW AND OLD TESTAMENT, AND THE  
CANONICAL BOOKS.

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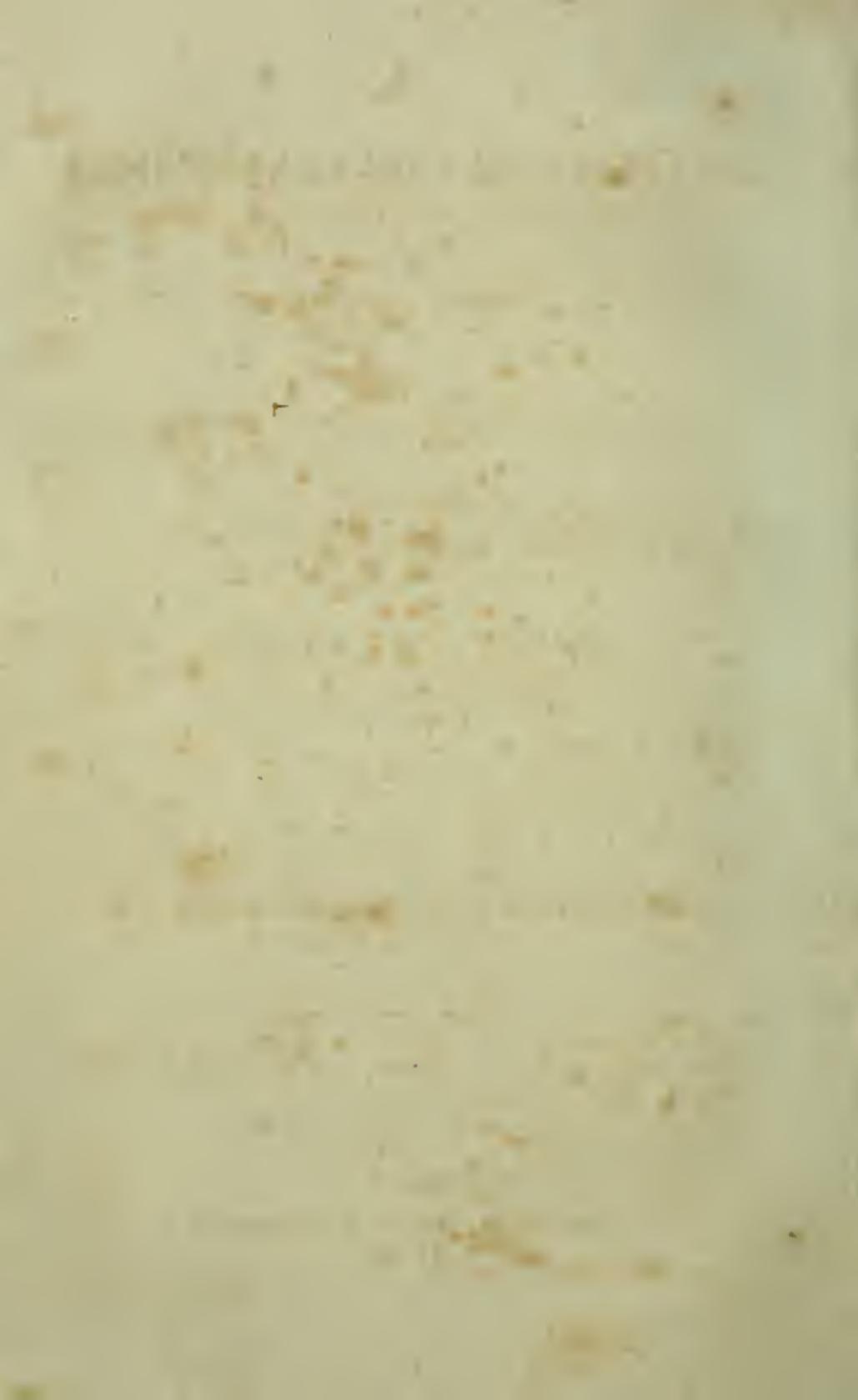
And there are three, that bear witness on earth, the  
spirit, the water and the blood; and these three agree in  
one. 1. Epis. John 5, 8.

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THIS TRACT HAS NINE PARTS.

Three Parts treat :

*Of the Baptism of the Spirit, Math. 3, 11.*

Three Parts :

*Of Water-baptism, Math. 28, 19.*

Three Parts :

*Of the Baptism of the sufferings and bleeding of Jesus, Luke, 12, 50.*

Whereof each one in particular treats according to the order following.

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## INTRODUCTION

TO THE FOLLOWING WRITINGS CONCERNING  
BAPTISM.

WHEREAS disorder and corruption have already begun in Divine ordinances as early as the days of the Apostles, especially in regard to the Lord's Supper, 1. Cor. 10, 17—22, and also in other matters, soon after the enemy had also played off his deception, and more and more brought confusion and corruption into the ordinances of baptism, of which can be read in books, and as experience still teaches. We have here also in a plain and simple form, yet according to the principle and tenor of the Bible, and the truth of the Gospel, drawn up a Mirror of Baptism out of the new and old Testaments. If it can be believed that the Bible in its ground-work is right, and that the translation is fundamentally correct, of which I have not the least doubt, and do believe that through the providence of God, the fundamental Doctrines, which serve men as a guide to their salvation,

is correctly translated into the English— Whoever can believe this, I say, let him read through with care the following Bible proofs concerning baptism, then he will find that baptism is a command of God, instituted by Christ, which leads men to salvation unto eternal life.

First, beloved reader ! consider well the baptism of the Holy Spirit and examine the evidences by the chapters and verses, than you will find what a highly needfull baptism that is, through which a man is "*drawn*" and brought to Christ. So you can find in the evidences, how a man is prepared and can come to spiritual baptism, and also, what a great benefit a man receives in a spiritual baptism. Further you can clearly find, what kind of a form consists in the word *Baptism*.

Again follow up the Scripture testimony in regard to water-baptism diligently, and you will find, that water-baptism is a manifest command of Jesus and his Apostles, also how we shall first be prepared for water-baptism, and whereunto we become obligatory through baptism and what we gain by it.

Thirdly examine carefully the baptism

of the sufferings and shedding of blood of Jesus and his followers, and search the scripture testimonies, then you will find what kind of *order* and outpouring blood baptism is, and what benefit a believer derives from it.

Further, examine also the evidences of the various baptisms of the Old Testament, how they were all shadows and types of this threefold baptism. Then examine with care the order of baptism in the new and old Covenant, and you will find that there is one and the same order, in the *spirit, water and blood*, and that they agree together. But since in the following writings the order of baptism is described as : *pouring out*, I would admonish before all, whoever may read the same, be they old or young, man or woman, that they by no means become soured or excited on account of it. And that they do not take the water-baptism by outpouring from the midst of the baptism of the spirit, and the baptism of the sufferings and shedding of blood of Jesus and his followers, and reject the same, as if the water-baptism by outpouring was no baptism at all. If that be done, we

run the risk of being found guilty of despising it. As if we held or despised the outpouring of the Holy Spirit's baptism and the baptism of the sufferings and shedding of blood of Jesus and his disciples, together with the outpouring of water-baptism as useless and unprofitable.

For example, if a nurse would pour out an infant with the bath-water out of contempt, as if neither were of any account, how grievous and offensive would that be to the father and mother of the child! Such a nurse they would have no longer. But the infant they would take up and nurse it. So it may also go if the outpouring water-baptism, together with the new-born child of faith were cast out, in contempt, on account of the baptism by outpouring, as if neither were of any account, whereby an approach rather close would be made to the baptism of the Holy Spirit, which is an outpouring baptism, and would reject and despise it along with the other. When however the believing child of God is *only then begotten, renewed* and born, through the outpouring of the Holy Spirit, and will be saved by the outpouring baptism of the blood of Christ.

It is well known that water-baptism is to many people an extremely contemptible thing, who receive the believing on the faith, wherefore numbers have already been persecuted and rejected from life to death on account of this baptism. But God looks up these things as a merciful father, he lifts them up and nurses them in eternal happiness.

## INTRODUCTION.

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MUCH was heretofore, and is still now spoken about baptism, and indeed often totally ignorant of the true scriptural baptism of the old and new Testament, by reason: that so much of baptism out of historical and as it is termed, of the writings of the forefathers is mingled up with biblical writings; the biblical scripture of baptism consequently has thereby become obscured: so that the true baptism of the Holy Scriptures can no more readily be discerned. Whence then so many various opinions have sprung up of baptism, after the days of the Apostles untill this present day, and also so many severe disputes, verbal and written arose from the same, the reason is: that at all times so much of historical and writings of the forefathers were used among them, when however, according to the tenor of the Holy Scriptures no correct form could be derived from historical scriptures; since in the historical scriptures baptism has been so often changed, as it can be found

in those writings of history so that I have no desire to write it here piece by piece. I cannot picture it more closely than by describing the management of those who have dealt in baptism, who, like the unrighteous merchants, always try to adulterate and change their goods, by which the people are imposed upon; and nevertheless those unjust traffickers yet still praise up their adulterated merchandise, as if it was of the best kind. And whoever attempts to discover the fraud in the merchandise and those merchants, he may see to it what he does; so water-baptism was also handled. It was so frequently changed, and as there were also adulterations among those changes, so also let the same see to it, what he does who shall discover the fraud. If we will not suffer abuse with Christ, then we must not make manifest the deception, for it has already caused much suffering to many a one who has spoken about this deception. In this manner the devastation has not only come into water-baptism, but the baptism of the Spirit is also wasted: that many people scarcely know anything about it; and they will not have the baptism of suffer-

ing, yet! the majority of the people also know but very little about that.

But since believers in Christ are not to rest their faith on the foundation of history nor the fables of the ancient fathers, but much more depart from them, and build on the foundation of the Prophets and Apostles, of whom Jesus Christ is the corner-stone and foundation, Eph. 2, 19; so I intend, if the Lord will and I shall live, from this ground and foundation of the Prophets and Apostles, of which Jesus Christ is the head, to draw up a form and basis on baptism out of the doctrine of Jesus, the Prophets and Apostles, and each baptism in particular according as it is laid up by the grace of God. To God alone be honor! especially as it will be drawn up and pointed also exclusively from the word of God and biblical works; what baptism has in itself, and what benefit the believer has in it, and what the word *baptism* is. — „The word baptism is in the Holy Scriptures a pouring out, and at times it is termed a sprinkling, as it will be seen further, in the order of baptism.” Thus I shall set down first therefore: that if any one hereafter read

the divine order of baptism, he then may so much easier comprehend it: that the word baptism is an outpouring and sprinkling. The beloved reader will now take notice! with attention to the word: baptize and pouring, in the following writings, where you will find: that the word *baptize* in the Holy Scriptures is called: an outpouring and sprinkling; also see: that the baptism by outpouring is the nearest or most fundamental baptism to the believer; so also the baptism by sprinkling according to the word of God: And the word of God will stand forever.

But, beloved reader! if you will receive this matter in your understanding according to the word of God, then you must first of all remove from your mind the historical writings and doctrines of men: for they are generally a barrier in the way of truth. If you will know, as you ought to know, what the word baptism is, and what benefit a person derives from it, then you must turn yourself entirely to the word of God, and attend to it, and that will instruct you, as you will find in the following statements.

And whereas the Holy Ghost-baptism

is the most important, through which we come to understanding and power: that we can take upon ourselves in faith the baptism of water, and that we can let the baptism of suffering pass over us in love and patience. In which Jesus as our pattern has gone before; so shall also the order of baptism of the Holy Ghost out of the Holy Scriptures be set before as here follows:

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## THE FIRST PART.

### OF THE BAPTISM OF THE HOLY GHOST.

THE great prophet, John the Baptist, taught, Math, 3, 11, : I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. The same also by Mark. 1, 8. Luke 3, 16. John 1, 33. So the Lord Jesus also spoke to his Disciples, as can be seen Acts 1, 4 : And being assembled together with them, he commanded

them : that they should not depart from Jerusalem, but wait the promise of the Father, which (sayth he) you have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. But this, that Jesus the Saviour, and John the Baptist, term a baptism of the Holy Ghost, is evidently an effusion or an outpouring of the Holy Ghost. For not many days hence, as Jesus had ascended into heaven, the Holy Ghost was poured out on the day of Pentecost, as can be seen Acts 2, 1. 2. &c. As they were all with one accord in one place, and suddenly then came a sound from heaven as of rushing mighty wind, and filled all the house where they were sitting ; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded and said : what meaneth this? Others

mocking, saying: these men are full of new wine. Then Peter stood up, full of the Holy Ghost, and began to explain the matter and said: these men are not drunken, but (vs. 16.) this is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy. — And I will show wonders in heaven above and signs in the earth beneath, blood, fire and vapor of smoke.

Of this outpouring baptism the Lord has also prophesied by the Prophet Isaiah chap. 44, 3. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon the seed and my blessing upon their offspring. So then was the baptism of which John the Baptist spoke, that Jesus would baptize therewith, a perfect outpouring; as also Peter testifies by the Holy Ghost. Acts 2, 33. Therefore being by the right

hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth that, which ye now see and hear. Thus Jesus has still further employed his spiritual baptism on his believing people, Acts 4, 31. And when they prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the word of God with much boldness, Acts 11, 15. And as I (Peter) began to speake, the Holy Ghost fell on them, as on us at the beginning; this took them by surprise, Acts 10, 45. Then the Holy Ghost was poured out also upon the heathen, in the household of Cornelius. So also has the Lord Jesus poured out the Holy Ghost upon his Disciples, members of his temple of his body, and has anointed with spiritual ointment and poured out upon them the Holy Spirit, and made them priests and vessels of his spiritual Tabernacle, to which the pattern was with Moses, in Aaron and in the Tabernacle; for they are the principle parts of the New Covenant in the church of Christ; which is a spiritual tabernacle, shown by Moses in the Taber-

nacle which having the shadow of the true one. So were also administered the baptisms by Moses according to the ordinance of God. Although not by the name baptism) untill they received that name (baptism under the New Covenant dispensation; as can be seen in the Epistle to the Hebrews, 9, 10. where the Apostle has written much concerning the Tabernacle, how it was erected and how the offerers have not become perfect, so he came finally in the 10th verse upon it and writes: Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them, untill the time of reformation. So also the law showeth, that Aaron and the Priests had various kinds of meat, drink and external holiness enjoined upon them of God, through Moses; about which much will not be said in this place.

We shall here consider alone baptism: they also had various kinds of baptism. What those sundry baptisms were, will be shown, each at its own place. But here spiritual baptism will be set forth in the order of spiritual baptism.

There was a pattern shown unto Mo-

ses, after which he should make a Tabernacle, 2 Mos. 25, 40. : and look that thou make it after the pattern which was shown thee in the mount. So it is still, that men shall see to it that they make all things as the Lord has ordained, in the arrangement of his plan according to the pattern. So God gave unto Moses all things needfull for the construction of each part of the Tabernacle : who should be Priest and how he should be consecrated. Moses was also told in the Second Book, the 30th Chapter : what kind of costly materials he should take, and make a costly ointment ; and it was called a holy anointing Oil. With the same he should anoint the Tabernacle of the Testimony and the Ark, the Table with all its vessels, and the Candlestick and its vessels, and the Altar of Incense, and the Altar of Burnt Offerings with all its vessels, and the Laver and foot. And thou shalt sanctify them, that they may be most-holy to me. And thou shalt anoint Aaron and his sons and consecrate them, that they may minister unto me in the Priest's office. This shall be an holy anointing oil unto me throughout your generation.—

In the 3th Book of Moses, chap. 8, 10. And Moses took the anointing oil, anointed the Tabernacle and all that was therein, and sanctified them. And poured of the anointing oil upon Aaron's head and anointed him, to sanctify him.

Of this holy ointment David spoke, Psalms 133, 2.: It is like the precious ointment, upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment, &c. And Moses also was told that he should not pour this anointing oil on any man's body, but on Aaron's head he shall pour it; and it ran into his beard and upon his garment.—From this can be understood how baptism was administered by divine command.

This holy anointing with Oil indicates a manifest pattern of the Holy Ghost; and anointing oil upon Aaron's and the High Priest's heads, is an evident pattern of the Holy Spirit, on the head of Jesus, the true High Priest of the heavenly Tabernacle, Math. 3, 16. And that Moses had to anoint the Tabernacle and all the vessels therein, is a manifest pattern to the baptism of the Holy Spirit, as the

Holy Ghost was poured out upon the Apostles and all believers in Christ, and anointed by the same. Which the Apostle John had so understood, speaking to the believers in his first Epistle, chap. 2, 20, 27: And ye have an unction from the holy one, and ye know all things, and the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you, but as the same anointing teaches you of all things and is truth, and no lie, and even as it has taught you, ye shall abide in him. Concerning this anointing, Jesus refers, John 14, 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you.

That the anointing oil of Moses was a pattern or preliminary of the Holy Ghost, may be seen: 1 Samuel 10, 1. 6. 9. 10, in Saul; then Samuel took a vial of oil and poured it upon his head and kissed him and said: Is it not because the Lord hath anointed thee, to be a captain over his inheritance! And the Spirit of the Lord will come upon thee. And when he turn-

ed his back, to go from Samuel, God gave him another heart, and the Spirit of God came upon him, and he prophesied among them. Further, chap. 16, 1. 13: And the Lord said unto Samuel, how long wilt thou mourn for Saul, seeing I have rejected him, from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesse! And when David came before Samuel, the Lord said: arise and anoint him! Then Samuel took the horn of oil and anointed him in the midst of his brethern. And the Spirit of the Lord came upon David from that day forward. In 1 Kings 1, 39. And Zadock the priest took a horn of oil out of the Tabernacle, and anointed Solomon; after which Solomon was endowed with wisdom, that there was none like him in his day. In 2 Kings 9, 1. 3. And Elisha, the prophet, called one of the children of the prophets and said unto him: gird up thy loins and take this box of oil in thine hand, and go to Ramoth-Gilead, to Jehu. Then take the box of oil and pour it on his head, and say, thus saith the Lord: I have anointed thee king over Israel!

So we find that the types and shadows

of the spiritual baptism in the old Covenant, together with the spiritual baptism of the new Covenant, is an effusion or a pouring out on the head of the people; which John the Baptist calls a *baptism*, Math. 3, 11. So Jesus, Acts 1, 5, calls it a baptism. The Apostle to the Hebrews 9, 20. calls it a baptism in virtue of the old Covenant. And this baptism is also called an anointing in the old and new Covenants. Moses who is styled a God of Aaron, 2. Book of Moses 4, 16, has, as God, anointed the Tabernacle and all the implements thereof, and afterwards Aaron also. The priests and prophets, who are also styled Gods, John 10, 34.— As also Psalms 82, 6. it is read: I have said, ye are Gods! To those to whom the word of God is come, these were anointed kings, prophets and priests.

In the new Covenant God has baptised Jesus, the true High-priest, with the Holy Ghost in the shape of a dove, Math. 3, 16. This was a precious anointing; whereof David in the 45 Psalm 6, 7.: Thy throne, o God! is forever and ever, the scepter of thy kingdom is a right scepter. Therefore God, thy God, hath anointed

thee with the oil of gladness above thy fellows. He hath also poured out his Holy Spirit upon his Apostles and Church, and hath made them kings and priests, Rev. 1, 6. Afterwards when the Apostles laid on the hands, they received the Holy Ghost; as may be seen Acts 8, 17, and 19, 6. So you see that the baptism of the Holy Ghost, in the new and old Covenant, is one and the same form.

So, in like manner, were all the holy men of God: the Patriarchs, (progenitors) and Prophets, endued with the Holy Spirit of God. For all who have spoken the word of the Lord in truth and purity, have spoken through the Spirit of God, that was upon them; as may be seen, Moses 4th Book, chap. 11, 25: Then the Lord came down in a cloud and spoke unto him, (Moses) and took off the Spirit that was upon him and gave it to the seventy Elders. And it came to pass, that when the Spirit rested upon them, they prophesied and did not cease, &c. And Moses said: Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

But hereunto we must first be prepared,

but he that prepareth all things, is God. Hence our preparation must come from God, through the operation of his Spirit; if we would be partakers of his spiritual anointing and the gifts of his Holy Spirit. Of this we shall soon see more, passing on.

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## THE SECOND PART.

HOW WE SHALL BECOME FITTED OUT OF  
GOD THROUGH THE SPIRITUAL BAPTISM.

IT has been pointed out in the last preceding part, that baptism is called a sprinkling. Mark it! So the Lord spoke, when he spake of the outpouring or of the spiritual baptism through Ezekiel, 36, 25. 26. 27: Then will I sprinkle clear water upon you, and ye shall be clean from all your filthiness; and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. I will put my Spirit with-

in you and cause you to walk in my statutes, and ye shall keep my judgments and do them.

As Moses had anointed with the anointing oil, the Tabernacle and all that was therein, then he sprinkled the Altar yet seven times; a fit pattern, how God will sprinkle out the holy word and Spirit, which is spirit and life. John 6, 63. It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak, they are Spirit and they are life. These the Lord God will sprinkle out or sow upon the *hearts* of the children of men; which is the inward Altar of the people, whereupon the offerings of prayer are kindled, through the spiritual fire of the love of God. The word which is spirit and life, the Lord sprinkleth or soweth. The heavenly sower, Math. 13. throws it out over all people in the world; some fell upon the rock, where it had not much earth and sprang up soon, because it had not much depth of earth. And when the sun was up, they were scorched, because they had no roots, they withered away. Some fell among thorns, and the thorns sprung up and choked them. But other

fell into good ground and brought forth fruit, some a hundred, some sixty, some thirty-fold. Who hath ears to hear, let him hear.

These were spiritual fruits which grew out of the spiritual seed of the word of God. So you perceive that Jesus is the heavenly sower, or the heavenly baptizer of whom John the Baptist has spoken, when he saith : I baptize you with water unto repentance, but he that cometh after me, the same shall baptize you with the Holy Ghost and with fire (unto repentance,) for the word of the Gospel is preached unto repentance and reformation and this spiritual word God will scatter and have it sown out through his servants in the whole world, to be seen in Math. 28, 19. : Go you into all the world and teach all nations! And the Lord spoke by the Prophet Joel 2, 28. : Afterwards I will pour out my Spirit upon all flesh. The word of the Spirit will be sown upon all people, or upon all flesh of all nations, fall with so many people upon hard soil, or hearts who do not understand; with many upon stony hearts, where it with<sup>r</sup>erth : with many among thorns of deceit-

ful riches, or cares of the business of this life and there is choked; some falls upon good ground and bringeth plentiful fruits of the Spirit. But when the people are like a highway, as a stone-like ground, and as a wilderness full of thorns, how can it then become a good ground? Out of itself it cannot become a good ground; for the Lord Jesus teaches, John 6, 44. 56.: No man can come to me, except the Father which hath sent me draw him.— John, 3, 27. A man can receive nothing, except it be given him from heaven. James 1, 17. Every good gift and every perfect gift is from above and cometh down from the Father of light. Whilst then all must be obtained from above, how can he that liveth in the wilderness of sin obtain these things from God, whilst he hath no communion with sinners? Wherefore take heed? It is shown in the foregoing, that Moses sprinkled the Altar seven times with Holy Ointment; so likewise God sprinkleth or soweth the word, that is Spirit and life often times upon the people; if however the word sown upon the people once and again, and the birds carry it away, and the grain withereth, so shall

man have much reason to consider and behold what a poor creature he is, whilst he remains in his sins; and that the word had such hard sound, so that it fell upon his rocky heart, when the sound of the word of the Spirit is expressed as follows: That the sinner awaits a severe judgment and eternal damnation in the Pit that burneth with fire and brimstone forever and ever. Then men are struck with terror, concerning this sound, and become alarmed so that the hard heart is softened, the word of the Spirit is soon at hand and willingly fall in and assist such soft hearts and remind them of a way how to become better, to repent and abstain from sin, as was done in Nineveh, Jonas 3.— In a true repentance, a humble and lovely life, with fasting and prayer, abstaining from sin and returning with the prodigal son and say: I have sinned against heaven and before thee! Luke 15, 18. To go out with Peter and weep bitterly on account of our sins. Math. 26, 75. And say with them that were convicted at Jerusalem: Men and brethren! what we do? Then Peter answered and said unto them: Repent and be ye baptized

every one of you in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2, 37, 38. When men are brought so far by the word of God, which is spirit and life, then they are drawn of God; then a living faith and love is felt and owned by such persons: then we are born again, John 3, 3. 8. So is every one that is born of the Spirit. As Peter writes in his 1. Epistle 1, 3: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, has begotten us again unto a lively hope. And James 1, 18: Of his own will begat he us, with the word of truth, that we should be a kind of first fruit of his creatures.

If a man is born again by the spiritual word, then is fulfilled in him what the Lord by Ezekiel, chap. 36, has promised, as was mentioned in the foregoing. Then a man is purified from all his impurity by the spiritual baptism of sprinkling of *pure water*; and from all his idols will he be purged. For the word of the Spirit teaches us, to lay aside all these things; then a man has a new heart and a new

spirit. The heart of stone will be taken away through the Spirit, and a heart of flesh will be given us. And by the Spirit such men will be made of us, who walk according to the commandments of God and keep his judgment to do them. And whoever is thus renewed by the Spirit, becomes a partaker also then of spiritual baptism, Titus 3, 5. 6. Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost ; which he shed on us abundantly through Jesus Christ our Saviour.

In this manner a man is sown of God by the word and sprinkled through the outpoured word and water of the Spirit, born again, changed, renewed, washed and purified from all his impurities ; and through the belief in Jesus Christ prepared a child of God, to become a partaker of spiritual gifts.

## THE THIRD PART.

### OF THE BENEFIT OF SPIRITUAL GIFTS, BE- ING BORN AGAIN, AND RENEWING OF THE HOLY GHOST.

IN the new birth and change, in being renewed by the word of the Spirit, there is an indiscribable benefit ; through which a man is brought to submit, as a member of the body or of the Church of Christ, to be baptized with water in the name of the Lord Jesus, 1 Cor. 12, 2. Then he also submits to receive still more of the Spirit of God, and to distribute the gifts of the Spirit, according as God may see fit to impart to every one, 1 Cor. 12, 7 : In the manifold gifts. By the Spirit we can call Jesus : Lord. By the Spirit the door of the word is opened to the believers, to understand the mystery of the Gospel and to preach the same unadulterated according to the will of God. The Spirit is an anointing which teaches us all things. And it teaches us as it is true and is no lie, 1 John 2, 27. Through the Spirit the believer is sealed to the blessed promises, Eph. 1, 13. 14. In

whom also after that ye believed, ye were sealed with the Holy Spirit of promise. Which is the earnest of our inheritance, the redemption of the purchased possession unto the praise of his glory. And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption, Eph. 4, 30. Rom. 8, 16. 17 : The Spirit itself beareth witness with our Spirit that we are the Children of God. And if Children, then heirs, heirs of God, and joint-heirs with Christ. Through the Spirit we become temples of God, Cor. 3, 16, 17. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple are ye, 1 Cor. 6, 19 : Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 2 Cor. 6, 16. For ye are the Temple of the living God ; as God hath said : I will dwell in them and walk in them ; I will be their God and they shall be my people, Gal. 4, 6. And because ye are sons, God has sent forth the Spirit of his son into your

hearts, crying: Abba, Father!—Through the Spirit of God and out of the Spirit of God the good fruit groweth, and the excellent Grapes and the precious Perls and precious Stones, Ornaments, Jewels and Jewelry of the Children of God and the Bride, of which something beautiful is read: Gal. 5, 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, Eph. 5, 9. Walk as the Children of Light! For the fruit of the Spirit is in all goodness and righteousness and truth, Ezek. 16, 9—13. Then I washed thee with water; yea, I thoroughly washed away thy blood from thee, I anointed thee with oil, &c. Through the Spirit we come to the true and living faith. Through the Spirit we come to the real true love of God. Through the Spirit we become the hope and confidence to God under all kinds of affliction.—Through the Spirit we become peaceable and amiable towards God and men. Through the Spirit we become merciful and compassionate. Through the Spirit we become upright, honest and just towards friend and enemy. Through the

Spirit we live temperate. Through the Spirit we shun haughtiness, highmindedness and pride. In short, through the Spirit God rules and guides men into all good, also into the eternal Kingdom; and without the self-same Spirit no one can receive that good, that belongs to salvation, and still less carry it out. The Spirit is a vigilant watchman in a Believer or in his own, that, if the Enemy tries to surprise with sin, the Spirit stands opposed and gives warning to the person of such a sin, and if the man falls asleep in the Spirit, then he may easily fall into sin; hence also it is that often pious people fall into sin; but if they again awake in the Spirit, they feel a hearty sorrow; truly the Spirit will not suffer the pious or believer and sanctified to sleep in sin. He will indeed awaken them, and that in due time. As is to be seen in the case of David, in Peter and in the Prodigal Son. Therefore the favor of God which He exhibits to men by the Spirit, is inexpressible. For the doings of men, to secure their salvation, are all moved by the Spirit of God; and whatsoever is not moved on the Spirit of God, is of no benefit

whatever.—So, beloved reader! you have here a report of spiritual baptism; of the preparation to it, and of the benefit to us, drawn up out of the old and new Testament. Examine it diligently, and you will also find it so. And try to bear the same in mind. So it may also be a benefit to you. God grant you grace to it!

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## THE FOURTH PART.

### OF WATER BAPTISM.

WATER-BAPTISM is at this time very different with those that call themselves Christians.

A large portion of them will use water baptism on minor children and have it used so. Others would use water-baptism on those who have arrived at the age of discretion, and whom they regard as believers. The same they dip *once* backward into the water. But others who also acknowledge water-baptism, they dip those whom they regard as believers, *three times* forward under the water. Others,

who also consider water-baptism right on believers, these pour the water on the *head* of the subject of baptism. There are still others who regard water-baptism as nothing at all, or of no account, presuming that the baptism of the Holy Ghost was enough. Hence a division arose in regard to water-baptism, and each party commends their baptism as the most correct one. Hence much disputing has already arisen on this subject, so that, if the fountain-head, the old and new Testament, did no more exist, it would not be very easily determined, to which kind to have recourse, (to come to the truth.) But as the fountain-head, the old and new Testament, is still at hand, through which the Spirit of God still speaks and does his work, so here then shall an order (or mode) of waterbaptism be drawn out of the old and new Testament, according as it was laid up through the Spirit of God; and I shall be able to comprehend.

First of the baptism of John the Baptist. John the Baptist is still in the old Covenant dispensation; he came before Christ and had the new Covenant before

him ; he then began to preach of the baptism of repentance, as can be seen Math. 3, 5, 6. 7. Mark. 1. Luke 3. John was in the wilderness, baptized and preached of the baptism of repentance unto remission of sins. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them : O generation of vipers ! who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance ! I indeed baptize with water unto repentance, but he that cometh after me, is mightier than I ; he shall baptize you with the Holy Ghost and with fire. John's baptism was therefore a sign and an admonition unto repentance, that the Jewish people should amend their ways ; and also to prepare himself the way, Psalms 2, 12. And believe on him who should baptize with the Holy Ghost. But the water-baptism of John unto repentance, to the Jews was still however not a perfect water-baptism of the new Covenant, as can be seen Acts

19, 3. 4. 5.; that Paul had met twelve Disciples : unto what then were ye baptized? And they said : unto John's baptism. Then said Paul : John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus Christ. And when they heard this, they were all baptized in the name of Jesus Christ. In the new Covenant baptism is an evidence that we are taught by the word of the Gospel, and upon that repent and believe that Jesus is the Christ, the Saviour and Reconciler, who through his body and blood on the Cross, has fully satisfied for our sins. Through faith we are justified, and baptism is a fulfilling of righteousness, and a mark and sign of the Covenant and of a good conscience with God. And whilst John came before Christ, between the old and new Covenant, so he has still baptized under the old Covenant. And as a beginning of the new Covenant, John began the baptism of the new Covenant with Jesus, as a fulfillment of all righteousness. To be read Math. 3, 13, 15. Then cometh Jesus from Galilee unto Jordan to be

baptized of him. But John forbad him, saying: I have need to be baptized of thee and cometh thou to me? And Jesus, answering, said unto him: Suffer it to be so now, for thus it becometh us, to fulfill all righteousness; then he suffered him. So then was begun in Christ, the Author and Finisher of our faith, the baptism of the new Covenant and fulfilling of all righteousness, through John the Baptist. But now the Lord Jesus would have us to follow him.

Hence examine, beloved reader! the baptism of the new Covenant, how the Doctrine and faith precede it at all times, as Jesus himself teaches. Math. 28, 19. 20: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have told you. — Mark. 16, 15. 16: And he said unto them: Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned. You see here, that doctrine and faith go before; baptism comes after.—

And this order Jesus has commanded his Disciples to keep for the best, as he was in the act of ascending to heaven from their midst, which gift or pound the Lord will demand again of his servants when he shall come to reckon with them, Luke 19, 15. And those that will then be found faithful in the same and have so used the same that they gained thereby as the Lord had commanded at his departure, they shall have the manifold enjoyment of it in his eternal kingdom.

But those that keep the commandments of the Lord, or the Talent of the Lord bound up in the napkin: that is, to keep the command and talent of the Lord hid beneath the teachings of men and their own opinions, and have not dealt faithfully with the same, but much more have sought the honors, riches, rest (or ease,) days of gladness of the world, through the teachings of men, beneath which the commandments of the Lord lay hidden. But when the Lord shall come again, then the Talent shall be taken away from that wicked and slothful servant, and then the unprofitable servant shall receive his reward in (outer)

darkness, where shall be wailing and gnashing of teeth. For the Lord will not have his commandments and laws hid beneath that which belongs to the things of time; but he will have it pure and unmixed, as he has commanded, and has gone before in the same, both *real* and typical.

The Apostles, the faithful servants, have also done so in the order of baptism received; and have let Doctrine go before baptism. To see Acts 2: When the believing Apostles were baptized or poured over with the Holy Ghost, which is the same, then the spiritual water flowed from the Apostles, as Jesus teaches, John 7, 37. 38. 39. Jesus stood and cried, saying: If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. — But this spoke he of the Spirit which they that believe on him, should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified. — The Spirit and the word of the Spirit is often named *water* in the Holy Scripture. As shown already above, and will yet be

shown Rev. 22, 1. 2: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of Life, which bore twelve manners of fruit, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. By this stream, clear as crystal, from the throne of God and the Lamb. It points to the Holy Ghost, that was sent from the Father and the Son. In the way of the Spirit, and on the sides of the river stands the tree of Life; this sets forth and shows upon Jesus, the green tree of life, together with his Holy Gospel, which is spirit and life, John 6, 63. By the leaves of the tree is set forth the word and commandment, given by the Spirit of God; and if the heathens accept the same, it serves them (as a means) for their health for eternal life. By the twelve manners of fruit is shown the obedient to the commandment which are the spiritual fruit, which the twelve Apostles have yielded after they were sprinkled with the Holy Ghost, from that time and hence-

forth ; for they were the branches of the Vine of God and the tree of life. So shall all believers be called who are also branches of the Vine, John 15, and bring spiritual fruits of obedience, according to the commandments of Jesus, which flowed out of the river of spiritual waters ; of which water Ezekiel has in his 47th chap. circumstancially written ; And behold, water issued out from under the threshold of the house eastward and Ezekiel was led into the water up to his ankles : afterwards it became so deep that he could no more sound it ; for the water was so high that it must be swum across ; it could not be fathomed. By this water is set forth, how the spiritual water of the word of God issued from the Temple, that is from God and the Lamb, Rev. 21. 22, also by degrees through the spiritual Jesus Christ his Gospel became finally so deep and perfect, so that no earthly foundation could be found in the spiritual water of Salvation. But this spiritual water must be swum without any foundation of mens' Doctrine, for there is no other foundation than Christ Jesus and his divine word, which is spirit and life ; in it

we must be ground, there swim and walk, for that is given us to our salvation: Jesus and his word, therein souls become saved. And the water which flows out towards the East, shall flow through the even field unto the sea, and from one sea into the other. And when it comes into the sea, so shall those waters become healthy. Yes! all that live and move therein, wherever those rivers come, they shall live. And shall have very many fish and all become healthy and live, wherever these rivers come. And fisher-men will stand there and spread out their nets; for there will be very many fish, like as in the great sea. But the pools and lakes beside them will not become healthy, but shall remain salted. And on the same river, at the bank of both sides, will grow all manner of fruitful trees, and their leaves will not wither, nor their fruit rot, and will yield new fruit every month, for their water flows out of the Sanctuary, and their fruit shall serve for food and their leaves for medicine. So you understand: Rev. 17, 15, are nations and people called sea and water; so also in this place, that the water flowed into the sea,

and from one sea into the other. That is: from one nation to the other, and from one man to the other; and where on this water comes, there all become healthy. And there will be fisher-men who expand their nets wide; namely such fisher-men of whom the Lord Jesus speaks, Math. 4, 19: And He said unto them: Follow me, and I will make you fishers of men. To such fishermen were the Apostles made: that they have caught the people out of every nation with the net of the Holy Spirit, and where-ever they did not come, there it remained unhealthy. But wherever the word of the Spirit comes, there it is healthy; there the fruits of the Spirit grow. There it is the food for souls; there are leaves for the healing of the soul. So then all and every one aims thereunto, that salvation unto eternal life can only be obtained through Christ and through the outpouring of the Holy Ghost. As also the word and spirit flowed out from the throne of God and the Lamb. So much I shall yet mention of the divine water and word, so it may be the more heartily considered, that the person who has come to a full

state of discretion, must be first led by the word of the Spirit to repentance and reformation in the faith of Jesus, before he is qualified to christian baptism with water.

Now I again return back, to begin there again where I stopt on the subject of baptism. Acts 2: When the believing Apostles were sprinkled with the Holy Ghost, then they also began to sow the word of the Spirit by the Spirit, and to pour out the word as divine water over all the people that was then present. But there were many hard and obdurate hearts, in which the word of the Spirit had no place nor efficiency to good; but on the contrary there were many also, when they heard the same Jesus, whom they had crucified, was Christ the Saviour, and that God had awakened him from the dead, the word of the Spirit pierced through their hearts; and because they gave faith to the preaching of the Holy Spirit, they said: Men and brethren! what shall we do? as if they would say: *for our sins which we have committed against Christ?*— Peter answered and said unto them: Repent and be baptized every one of you in

the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. And he exhorted them, saying: Save yourselves from this untoward generation. And they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls.

Then the Apostles had made a plentiful draught with their net of the Spirit, as shown above from the Prophet Ezekiel. So the faithful servants of the Lord Jesus have traded with the Talent received. They have first taught the people by the word of the Spirit, whereby they have moved them to faith and repentance, and that they should withdraw themselves from those untoward and evil people, and afterwards they baptized them, as may be seen Acts 8, 12: That, when they believed Philip's preaching the things, concerning the Kingdom of God and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also and was baptized.—When Philip taught the Eunuch of Ethiopia, of great authority under Candace, the queen of the Ethiopians, concerning

Christ, from the words of Isaiah 53. 7. He was lead as a sheep to the slaughter and like a lamb dumb before his shearers. And when Philip had opened this scripture to the Eunuch, it may also be inferred from the text, that he has taught him concerning baptism ; then the Eunuch said: See, here is water; what does it hinder me to be baptized? But Philip said : If thou believest with all thine heart, thou mayest. And he answered and said: I believe that Jesus is the Son of God. And he commanded the chariot to stand still, and they went into the water, both Philip and the Eunuch, and he baptized him. The Eunuch had been worshipping at Jerusalem at the same time. Yet he must first be instructed and openly acknowledge that Jesus is the Son of God, before he could be baptized.

Acts 9, 3. 18 : When Saul had gone out, to lay hold on the believers, and as he journeyed, he came near to Damascus. And suddenly there shined round about him a light from heaven. And being chastened of the Lord for his persecution, and also at the same time instructed, what he should do ; upon which he gave him-

self up to fasting and praying three days. Then the Lord sent his disciple Ananias to Saul, and as he came to him and laid his hands upon him, he became seeing ; as then also instructed him, that he must be filled with the Holy Ghost. Then Paul arose and was baptized, and forthwith began to preach the Gospel.

Acts 10 : There was a man, named Cornelius, a devout man, one that feared God with all his house, which gave much alms to the people and prayed to God always. And as he had fasted four days, an Angel came to him and said unto him : Thy prayer is heard and thy alms are had in remembrance in the sight of God. Send therefore to Peter who will tell thee what thou oughtest to do. And when Peter came to Cornelius, as he was assembled with his kinsmen and friends, then Peter began to speak of Jesus Christ, how God had anointed him with the Holy Ghost, and how he went about doing good, and healed those that were sick in Jewry : Him have they slain and hanged on a tree. To him give all the Prophets witness, that through his name whosoever believeth in him, shall receive remission of

sins. And as he yet spake these words, the Holy Ghost fell on all them which heard the word. Then said Peter: Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Cornelius must also be first instructed and all his, to believe on Jesus Christ, before they could be baptized in the name of the Lord.

Acts 16, 14. 15 : As Paul preached the word to the women who had come together there, and a woman, named Lydia, which feared God, a seller of purple of the city of Thyatira, who hearkened and whose heart the Lord opened, because she attended to the things which were spoken by Paul. And she was baptized and her household. She besought us, saying: If ye have judged me to be faithful to the Lord Jesus, come into my house and abide there. And she constrained us. So was Lydia baptized, after having been taught, and all hers, *ibid.* v. 27 to 33. When Paul and Silas were imprisoned and prayed; when immediately all the doors were opened and every one's bonds loosed. —

And the keeper of the prison, awakening out of sleep, seeing the doors open, he drew out his sword and would have killed himself, supposing, that the prisoners had been fled. But Paul cried with a loud voice, saying: Do thyself no harm; for we are all here! This brought the jailor into an affecting contrition of the heart. And he called for a light and sprang in and came trembling, and fell down before Paul and Silas. And brought them out and said: What shall I do, to be saved? And they said: Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway and rejoiced, believing in the Lord with all his house.

Acts 18. 8. When Paul was at Corinth and taught, Crispus, the Chief Ruler of the Synagogue, believed in the Lord with all his house, and many of the Corinthians, which heard, believed. Here they were also first taught, then believed, and afterwards were baptized.

Acts 19, 4. 5. When Paul met with certain Disciples, he asked them: Unto what then were ye baptized? And they said: unto John's baptism. Then said Paul: John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him, who should come after him, that is: on Christ Jesus. And when they heard this, they were baptized in the *name of the Lord Jesus*. So it was with the order of baptism. The subjects were to be first instructed and led to believe, and then baptized. As the most notable points have been drawn out from the Acts of the Apostles, about this subject, whereby can be seen, that the Apostles have strictly followed, as the Lord commanded them, as he was departing from their midst, Math. 28, 19. Mark. 14, 16.

So also the shadows and types of baptism under the old Covenant, were instituted according to the command of the Lord. For they had also sundry baptisms Heb. 9, 10. As is also shown concerning it, in the baptism of the Spirit, what belongs to the baptism of the Holy Ghost. So it will also be shown here, what be-

longs to water-baptism. For water-baptism in the new Covenant, had also its types and shadows under the old Covenant in the Tabernacle of Moses; for the principle parts in the Church of Christ are set forth through Moses by the figurative Tabernacle, consisting in types; also in Aaron, the High-Priest, and in Israel; for in Israel were many shadows and types upon the Church of Christ. — But in this place shall only that be noticed which belongs to water-baptism from which can be seen that those, to whom water-baptism was adjudged, had been previously believers in God. Baptism is also called in the baptism of the Spirit a *washing*, Titus 3, 5., the washing of regeneration, which he hath plentifully poured out upon us.

Therefore examine well the water-baptism in the types. It was told to Moses in 2nd Book, 29, 4, he should bring Aaron and his sons unto the door of the Tabernacle of the Congregation, and shall wash them with water; then he should put the garment upon Aaron. How this washing and consecrating is to be performed, Moses writes in the 4th Book 8, 6.

Take the Levites from among the Children of Israel and cleanse them. And thus shalt thou do unto them to cleanse them. Sprinkle purifying water upon them. — What kind of sprinkle this was, can be seen, 4th Book 9, 17. The Lord spake there of a peculiar offering that was called a sin-offering. Speak unto the Children of Israel, that they bring thee a red heifer without spot, wherein is no blemish. And ye shall give her unto Eleazar, the Priest, that he may bring her forth without the Camp, and one shall slay her before his face. And shall burn the heifer in his sight, her flesh, her skin and her blood with her dung. And the priest shall take cedar-wood and hyssop and scarlet and cast it into the midst of the burning of the heifer. And a man, that is clean, shall gather up the ashes of the heifer and lay them up without the camp in a clean place, and it shall be kept for the Congregation of the Children of Israel for a water of separation, it is a purification for sin. And then they put together into one vessel the ashes and running water; this becomes a *purifying water* wherewith they sprinkle them to pu-

rification. This offering was a peculiar offering typical upon Christ; the heifer must be entire, without fault, and upon which never came yoke. Christ was likewise without spot or blemish, nor had he the yoke of sin upon him, 1 Peter 2, 22. — This offering had to be killed before the Priest without the Camp; Christ was slain out of Jerusalem. The heifer had to be burnt with all its parts, in addition to well scented odors. Christ suffered with his whole body without the Gate, in a precious savor of love, meekness and forbearance, Heb. 13, 12. The ashes of the heifer had to be kept with care at a clean place, for a sin- or sprinkling-water, with which Israel was to be purified, Heb. 9, 13. The ashes of the heifer sprinkled, sanctifieth the uncleanness to bodily purity; in the ashes of the heifer was comprehended: skin, blood and dung, besides the well-scented cedar-wood, hyssop and scarlet wool; and those who were made pure with the ashes in the sprinkling water, they had part in all this.

In the offering of Jesus was comprehended his flesh and blood, together with his well savored benefits, which he exhi-

bited to men, when he was in the flesh ; and these are, so to speak, burnt in his offering on the Cross and separated through death, and afterwards ascended to heaven. But, as the ashes remained over, to purify the impurity, still much more remained over in the offering of Jesus, the saving name of Jesus Christ ; in whose name is the true purification, forgiveness of sins and eternal salvation, John 1, 12. Acts 2, 21. and 4, 12. Rom. 10, 13. — Whosoever shall call on the name of the Lord, shall be saved. This name should also be purely preserved, that it may not be misused. Thus it can be seen that the purifying water, which Moses had used on Aaron and the Levites, and was also used on Israel, was a type of water-baptism ; for the water of consecration had to be used with the ashes of the sin-offering ; and therefore it was called consecrating water, through which they were purified. So the Lord Jesus has also commanded. Math. 28, 19 : That water-baptism in the name of the Father and of the Son and of the Holy Ghost, should be practiced. So Peter taught also Acts 2, 38 : Repent and be ye baptized every

one of you in the name of Jesus Christ, to remission of sins. If a man is taught through the word of God, and believes: if he comes to a knowledge of his sins, and repents, then baptism serves him to a remission of sins. But not so as if the power of forgiving sins were in the water; but the power of forgiving sins lies in the names of Jesus Christ. But water and the name of the true sin- and save-offering of Jesus Christ shall go together, as stated above, in the shadows and types, that the ashes of the heifer and running water was together a consecrating-water, and should be employed with each other, that they should be purified with the same, whilst they become partakers of the offering, and all that was burned with the same. Thus, if a man is baptized in the faith, that Jesus is the save-offering, in the name of Jesus Christ, thus the subject by faith in the name of Jesus Christ, becomes a partaker of the offering of the body and blood, which was offered for sin on the Cross. And wrought for him by the same forgiveness of sins—Thus baptism is a fulfilling of all righteousness. So the Lord Jesus has, as the

author of the order of baptism, begun in the new Covenant, Math. 3, 15. Thus baptism is the answer of a good conscience toward God, 1 Pet. 3, 21. Whilst therefore baptism is a fulfilling of righteousness, and an answer of a good conscience with God. Also must we have first a good conscience, through faith on the righteousness of Jesus; so all scriptures on baptism point to that: that first a man must be taught and believe and repent, for without faith and baptism, according to Holy Scriptures, none come to him, as is also stated at another place. Whatsoever is not of faith, that is sin.— And Heb. 11, 6: But without faith it is impossible to please God. Peter writes, 1 Epistle 3, 20: That the Ark of Noah in the flood, was significant of baptism, in which Ark only eight souls were preserved. These were also believers, Heb. 11, 7. By faith Noah honored God and hath prepared the ark to the saving of his house, v 29. By faith they passed through the Red Sea, as by dry land. Paul writes 1 Cor. 10, 2: And were all baptized unto Moses in the cloud and in the sea. — So far from the old Covenant of the shadows

and types, what pertains to water-baptism, so far as I can now comprehend it.

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## THE FIFTH PART.

### OF THE BENEFIT OF WATER-BAPTISM.

THE benefit of water-baptism is not trifling to the believer. For the first, it is the baptism in the new Covenant an order and beginning of the command of Christ, Math. 3, 15. And 28, 16. Mark. 16, 16 : If we be obedient to the Lord Jesus, by faith, and keep his commandments, there is also a great promise at hand, John 14, 23 : If any man love me, he will keep my words, and my Father will love him. And we will come unto him and make our abode with him. But if the Father and the Son through the Spirit live with men, then have men more, than if they had the whole world. Then the Almighty is to him his inestimable reward, Job 22, 21. 25. &c. Yes! his shield and exceeding great and eternal re-

ward, 1 Book Mos. 15, 1. Further baptism is an act, which is conducive to the salvation of men, Mark. 16, 16. Math. 3 15. Baptism is a fulfilling of all righteousness, 1 Pet. 3, 21. Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience with God.

Gal. 3, 26: For ye are all the Children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ, have put on Christ. If in baptism we receive forgiveness of sin, which Christ gained for us, through the offering of his body and blood on the Cross, by faith in his name, then we have truly put on Christ and his righteousness.

1 Cor. 12, 13, Paul writes: For by one Spirit are we all baptized into one body. Here the Apostle speaks of the Body or Church of Jesus Christ, of which Christ is himself the Head and the Bridegroom, which is also a House and Temple of God, through the Spirit of God, in one heart and soul joined together, Acts 2, Eph. 5, 26. That he might sanctify and cleanse it with the washing of the word; that he might present it to himself a glorious

Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Thus the believer in baptism of water is baptized through the word of the Spirit, in the name of the Lord to a member of Christ and to a Temple of God, 1 Cor. 3, 16: Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are. 2 Cor. 6, 16: I will dwell in them, and walk in them, and I will be their God and they shall be my people. Then the believer is sealed with the pledge of salvation, Eph. 1, 13. Then we have died unto sin and have buried it; then we can walk in a new life.

Paul writes, Rom. 5, of the sin of Adam: how it became mighty and has come upon all men; in that they all have sinned. But on the other hand righteousness and grace to life, have become mightier through Christ. And chap. 6: What shall we say then? Shall we continue in sin, that grace may abound? God forbid! how shall we, that are dead to sin, live

any longer therein? This Paul writes to the believing Romans. But how does the believer die unto sin? Perceive aright! The believer dies unto sin, in the offering of Jesus Christ, in his death, vs. 10: For in that he died, he died unto sin once; but in that he lives, he lives unto God.— Thus also ye! reckon yourselves to be dead indeed unto sin, but alive unto God, through Christ Jesus our Lord. Of this Peter writes in the 1. Epist. 2, 24: Who his own-self bare our sins in his body on the Tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye are healed. So then has Jesus offered up sin, slain on the tree. Surely he has borne our griefs and carried our sorrow, Isa. 53, 4. And because of our sins Jesus died under sin and overcame sin, in his death through his flesh and blood, has wrought for us an eternal salvation. Through faith in the name of Jesus Christ we become partakers of the death and merits of Jesus, and die through faith unto sin with Christ on the Cross, vs. 6. Thus the old man will be crucified with Christ, vs. 8. Thus we die with Christ. Upon such and like ground

of faith shall the believers be baptized in the death of their only Saviour Jesus Christ. On this wise writes Paul, Rom. 6, 3 : Know ye not that as many of us, as were baptized in Jesus Christ, were baptized into his death ?

Thus the Apostles have taught the people, that Jesus Christ is the Saviour, God's beloved Son, sent on account of our sins, and suffered for the human race on account of sin ; crucified, dead and buried and arose again ; whereby he has brought about a reconciliation and salvation, and thereby saved man from darkness and Satan, and has transplanted him in his kingdom. To be read : Col. chap. 1. — Thus Philip has also taught the Eunuch from Isa. 53. So, if men could believe in such and like Doctrines : that Jesus was the Christ, then they were baptized in the name of the Lord Jesus, with water, into the death of Christ. The water was then a sign, with the Spirit, 1, John 5, 8 : that the believer had faith, that Jesus is the Saviour, and that the believer died unto his sins with Jesus on the Cross. Thus, that the believer is baptized in the death of Christ, Rom, 6, 4.

Therefore we are buried with him in baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also, shall walk in newness of life. Hence then believers who are born with Christ, also are buried with him. What is this: to be buried with Christ? It is the putting away of the old man of sin, which is crucified with Christ, as vs. 6, above is shown. — For by faith and putting off the body of sin the old man of the believer becomes more and more still crucified; as Paul writes, Gal. 5, 24: And they that are Christ's, have crucified the flesh with the affections and lusts. Further of this baptizing unto death. Should the old man of sin by baptism, or with water be buried into death, the same as the external with earth (is covered over) in death?— Ah, beloved reader! consider this matter well. The earth is externally visible and can be touched; so also the outward man, which is of God made out of earth, and gets his nourishment from the earth and will also be finally buried in the earth; thus the water is also visible outwardly and touchable, and the outward man also

lives of it, as many bodies of men are also buried in the water. But the inward new man is spiritual, the same also the old man. Whilst the covetous inner old man is spiritual: so he must also be buried by spiritual things or means. Since therefore water-baptism is also still not practiced by the believer without spirituality, thus the old man, or sin in baptism, or through baptism is also buried into death through the spirituality, so practiced in baptism. But how is it done? Peter said, Acts 2, 38: Repent and be ye baptized every one of you in the name of Jesus Christ unto remission of sin, and ye shall receive the gift of the Holy Ghost. It is shown in the foregoing that forgiveness of sin consists in faith in the name of the Lord Jesus Christ, Acts 4, 12. Neither is there salvation in any other, for there is none other name given under heaven among men, whereby we must be saved. Since, therefore, in baptism, in the name of Jesus Christ, there is forgiveness of sins: the Apostle exhorts, Acts 22, 16: And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord! Baptism

is then called a washing away of sin, Eph. 5, 26 : That he might sanctify and wash it with the washing of water *by the word*. Hence *is the word*, John 1, 4. 12. 17, *in the name of the Lord, the true washing in baptism*. For in the word of the Spirit, in the name of the Lord Jesus Christ, the believer is washed and has forgiveness of sin, and where there is forgiveness in the name of the Lord Jesus, there also is the burying of sin into death, in the name of the Lord. Hence you may understand, beloved reader ! that the old man of sin is not washed away with elementary water ; also, that the old man, sin, may not be buried with elementary water. For if we would ascribe *so much* power and efficacy to elementary water, in that way, we would surely lessen the divine power and honor of Christ by it, and would easily be converted into an idol of men ; for baptism is not the taking away of the filth of the flesh, but the answer of a good conscience with the reconciled sinner towards God. Out of the words : to be baptized into the death of Christ, and buried into his death, an other Doctrine flows : That if the believer gives himself up to

baptism, he gives himself over, body and soul, to remain faithful, as a member to and in Christ, his body ; he binds hence also in baptism, to bear the Cross with Christ, it cost what it may, and should it cost goods and chattels, body and blood.

The believer binds himself, so that he would rather, under the Cross of Christ, be laid into the grave, as a Martyr, than deny Christ, so that he might also rise again with Christ in glory. Paul writes of this, Rom. 6, 5 : For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. And above all this there are in baptism the Spirit, the water and the blood that witness, and these three are together. If we receive the witness of men, the witness of God is greater ; for this is the witness of God, which he has testified of his Son. He that believes on the Son, has this witness in himself, 1. John, 5, 8. 9. 10.

If therefore the believer through baptism died and is buried unto sin, hence he can also arise with Christ in a new life ; and then also walk in newness of life, as shown above already in the Third Part,

in the renewing of man. Of the benefit of baptism in the old Covenant, we have also seen: That Aaron together with his sons, was washed with the concecrating water, sprinkled therewith and sanctified for the office of the priesthood. The Levites were sprinkled with the consecrating-water, and thereby sanctified for the service of the Tabernacle. Israel was baptized unto Moses, in the cloud and in the sea, and thus saved from his enemy. The Ark of Noah in the flood, was a signification of baptism. And Noah together with his wife, his three sons and their wives, were preserved therein.

And so it can be seen that the believers in the old and new Covenant have enjoyed a very great benefit, in body and soul, through baptism, and so it is still, if it is only received according to the command of Christ.

## THE SIXTH PART.

OF THE ORDER OF WATER-BAPTISM, HOW IT  
SHALL BE PRACTICED THE NEAREST WAY,  
ACCORDING TO SCRIPTURE.

IN the beginning it was already taught, how water-baptism is at present practiced in a divided order. Hence there is reason to look to the Holy Scripture, in order to see which may be the nearest order or mode. But we have in the Scripture of the new Covenant no order or mode expressed in words, how much or how little water shall be used; whether dipt under the water, or whether it shall be poured out, or sprinkled.

But whilst God is a wise God, yes! who is himself wisdom, has so wisely arranged all his forms of order in the Holy Scripture, so that each one is adapted to the other, without any hinderance: also that one flows out of the other in the most beautiful order and harmony—So also has the Lord noticed the baptisms in his word: the baptism of the Spirit, water-baptism, suffering-baptism. And these follow harmoniously one upon the other.

But it is shown from the old and new Testament in the preceeding of the baptism of the Spirit, that also in the Spirit's baptism the word baptism signifies a *sprinkling* or pouring. And that the word *sow*, *sprinkle* and *pour* are also used by the Spirit's baptism. And whereby the Gospel is poured out, sprinkled and sowed upon the field of the world, upon men namely, or over all people, by Jesus and his Ambassadors, and by which men are to be prepared by God himself to repentance. Thus we have a type for the order of water-baptism: the divine baptism, of the divine Author Jesus. And if he is followed, then his will is done, and we shall then not miss the way, but much more go the true way; for Jesus is himself the way and the truth. Hence we have great reason to take before us rightly the image of divine baptism of Jesus, and rightly examine it; there is much reason herein to do as God said to Moses, when he commanded him, to make the Tabernacle: And see to it! that thou make it according to the copy, which was shown thee thereof, 2. Book Mos. 25, 40. Heb. 8. 5. Acts 7, 44.

It appears as if the divine and heavenly Tabernacle was shown unto Moses upon the Mount; and according to this figure Moses should make this figurative Tabernacle, as was then expressly told Moses: he should see, that he also made it. Thus the order of spiritual baptism is an evident pattern that men should look likewise, that the order of water-baptism should be according to it, and water-baptism by pouring, be considered the nearest and most correct, according to Scripture. Therefore, as it is arranged according to the order of divine baptism, and the water to be poured on the head of the subject of baptism. But how much water shall it be? There is no measure given us in spiritual baptism; as also one receives spiritual baptism more abundantly than others. And if however in water-baptism somewhat more would be poured, yet he is therefore not purer than he who received less water. Whereas water does not wash away sin, but the name of the Lord.

But that the Spirit's baptism and water-baptism consists in one and the same order, John the Baptist shows, Math. 3,

when he says : I baptize you with water, but he that cometh after me, the same shall baptize you with the Holy Ghost.— So then water-baptism stands in the same order with it. And the Spirit's baptism stands also in the same order with it. — Hence by the word *with* we can understand, that John by this connecting word *with* had named two baptisms under one and the same order or mode.

So Paul writes also, 1 Cor. 3, 6, when he speaks of the doctrine of baptism : I have planted, Appollo watered, but God gave the increase. As if he would say : I have taught, and Appollo baptized, but every one shall receive according to his works.

Wherefore baptism is here called a watering according to the type of the spiritual baptism ; which is also called an out-pouring, as above mentioned. Paul writes chap. 1. before : that he had not baptized many, for Christ had not sent him to baptize, but to preach the Gospel. And Acts 18, 7. 8 : But when Paul preached the Gospel at Corinth, then many of the Corinthians believed and were baptized, 1 Cor. 12, 13 : For we are all baptized by

one Spirit into one body, whether we be Jews or Gentiles, whether bond or free ; and have all been made to drink into one Spirit. But though Paul baptized few of them, yet they were nevertheless all baptized by some one else. For Appollo was also at this time at Corinth, Acts 19, 1. Hence St. Paul also wrote : I have planted, Appollo watered. Acts 18, 24. 26, we see that this same Appollo was a Jew born at Alexandria, an eloquent man and mighty in the Scripture, being fervent in the Spirit, he spake of the Lord ; and knowing only of the baptism of John, of Aquilla and Priscilla he was more perfect taught in the way of God. Hence it may well be imagined that he was still more diligent hereafter in the baptism which Jesus had commanded. Math. 28 : Teach them and baptize them. Hence it is seen that Paul taught at Corinth, and Appollo baptized.

That the water shall come upon the subject from above upon him : the types and shadows in the old Covenant amply testify. 1 Pet. 3, 21, we see that the ark in the time of the flood, was a signification of water-baptism ; the Ark stood up-

on dry ground, as Noah with all his entered for their safety, and the water fell as a baptism upon the Ark.

Of the believing Israelites Paul writes 1 Cor. 10, 2: And were all baptized unto Moses, in the cloud and in the sea. 2. B. Mos. 14, 19. 22: And the pillar of cloud went from before their face and stood behind them, and it was a dark cloud above them, between the host of Israel and the host of the Egyptians, and also between them; the water stood on both sides as walls, and Israel walked on dry ground. The water stood on both sides higher than Israel. And this was called a baptism to Israel. Here we see that Israel had the baptism from above and over them, and not beneath them. The baptism is the figurative Tabernacle, with the consecrating-water, was a sprinkling, with which were sprinkled, washed and purified both Aaron, his sons and the Levites. If one was unclean, he had to be purified and purged with the same. Therefore, Heb. 9, 10, the sundry baptisms and outward holiness is thought of, and vs. 13, the ashes of the heifer sprinkled, sanctifieth the uncleanness of bodily purifying. 4th

Book Mos. 19. 9. 18.. 2. B. Mos. 29, 4 : And thou shalt wash Aaron and his sons with water. 4. B. Mos. 8, 6. 7 : Take the Levites and purify them ! And thus shalt thou do with them, that thou purifiest them : thou shalt sprinkle consecrating-water upon them. Thus can be seen water-baptism in all the types and shadows, that water shall be poured on the head of the believer in water-baptism.

This I purpose to close with a considerable, forcible piece. Jesus Christ is the Head of his Church, Eph. 5, 23, and at the *Head* has water-baptism taken its beginning in the new Covenant, to a fulfillment of all righteousness, Math. 3, 15.— Afterwards also upon the members of his Body, Acts 2, 21, whose believing bodies are the Temple of God, 1 Cor. 3, 16, 6, 19. 2 Cor. 6, 16. But as the believers have become a Temple of God, hence water-baptism should necessarily make its beginning at such Temple upon the Head, in like manner as it took its beginning in Christ, who is the Head of the divine Temple of God which is his house, H. 3, 6.

What persons or people shall be baptized, is already satisfactorily signified in

the foregoing; but whereby might yet be noticed, namely: that those who had been diligently instructed and taught, who have sincerely repented, and with all their heart believe on the Lord Jesus, that he is the Saviour, the true and only Saviour, such, and upon such faith shall be baptized in the name of the Lord, of all Tribes of men; but of untaught, ignorant unbelieving, impenitent and minors, we find no Scripture, that they should be baptized with water, but much more that they should first be taught. But if such are baptized, as it is said, it can yet not be seen, that it is an evangelical baptism, nor that the subject have any benefit unto salvation therefrom, because it cometh not out of the faith with the subject of baptism, Rom. 14, 23. For whatsoever is not of faith, is sin, Heb. 11, 6. For without faith it is impossible, to please God, for he that cometh to God, must believe, that he is, and that he is a rewarder of them that diligently seek him.

So, beloved reader! thou hast an order or mode of water-baptism, drawn up out of the old and new Testament; and as I believe, without historical writings, with-

out men's Doctrines ; but according to the mind of the Spirit, drawn out alone from the Canonical Books of the Bible, as there is no nearer ground, that can be found, than that contained in these Books.

Now follows the baptism of suffering.

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## THE SEVENTH PART.

### OF THE BAPTISM OF THE SUFFERINGS OVER JESUS.

IN the Gospel of the new Covenant there is named by Jesus a baptism of sufferings, in which baptism the Lord Jesus was the first subject of the new Covenant. Under this baptism hath Jesus conquered the Devil, the enemy and sin, and opened to us and paved the way into his eternal Kingdom, as he also bids all them that are his, to follow him. Of this baptism Jesus teaches, Luke 12, 49. 50 : I am come to send fire on earth ; and what will I, if it be already kindled ! But I have a baptism to be baptized with ; and how am I straitened till it be accom-

plished! Of this baptism Jesus spoke to the mother of Zebedee and her sons, Math. 20, 22, 23 : Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him : we are able. And he saith unto them : Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. — As also to be seen Mark. 10, 38, 39. ; there Jesus spake of the baptism of his sufferings, bearing his Cross, drinking his Cup, which all so much and severe would come over or upon him that it would take from him his present life; on which account he became much troubled. And that Jesus called a baptism to him. Therefore also is the Cross and suffering that comes over his Disciples, called a baptism. The same is the outpouring of the blood of the Lord Jesus, to his Disciples a perfect baptism, whereof Jesus had spoken. But without sorrows and sufferings this baptism cannot be accomplished. So also the cup of sufferings and shedding of blood is perfect in various afflictions. Of this cup and shedding of blood Jesus spake, Math. 26. Mark 14. Luke 22 : this

is the cup of the new Testament in my blood that is shed for you. In this out-pouring and baptism of sufferings upon the blood of Christ, are also various types and shadows in the old Covenant, in the Tabernacle of Moses, which, Heb. 9, 10, is counted among the various baptisms ; for in like manner as the divine baptism and water-baptism had their types in the old Covenant, so had also the baptism of sufferings its types and shadows in the old Covenant ; for there all had to be sprinkled and purified with blood, and that signified the baptism of sufferings and shedding of blood of Jesus, Heb. 9, 19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats with water and scarlet-wool and hyssop, and sprinkled both the Book and all the people, saying : This is the blood of the Testament which God hath enjoined unto you. Moreover he sprinkled with blood both the Tabernacle and all the vessels of the ministry. And almost all things are purged with blood by the law, and without shedding of blood is no remission. All this aimed on the baptism of suffer-

ings of Jesus; as all things, implements and men, which would come to the sanctuary of God, must be purified through the suffering-baptism of Jesus; for without shedding of the blood of Jesus was no forgiveness of sin to be obtained. And although the blood in the offerings for sin was sprinkled out in various kinds of baptisms and outward holiness, it was notwithstanding only a pointing out of the baptism of sufferings and outpouring blood of Jesus. And although the High Priests went every year with blood into the sanctuary, to offer for themselves and the people, it was moreover still only signifying that the High-Priest, Jesus, would once enter through his own blood, and find an eternal redemption. Of the various offerings, the blood of which had to be poured out and sprinkled, there can be found manifold in the old Covenant, of which also several shall be shown here. In 2. B. Mos, 24. 6—8. 29, 12—21. 3. B. Mos. 1, 5. 11 and ch. 4; *ibid* ch. 5, 9. ch. 7, 2. 8, 15—30: And Moses took the anointing oil and the blood upon the Altar, and sprinkled upon Aaron and his garment, upon his sons and their gar-

ments. And chap. 9, 9. 18. chap. 16, 14 to 19. Here it is shown how the High-Priest should sprinkle the blood, where-with he goeth into the Holy of the Holies. Vs. 27: how the sin-offering, whose blood was brought in the Sanctuary, had to be burned without the Camp, with skin and flesh and dung, which was a manifest type of the offering of Jesus, in view of the outpouring or sprinkling of his blood, which is denominated a baptism. The sprinkling out and pouring out of the blood of the sin- and burnt-offering is still more found at other places. As also with the Pass-over, 2 Chron. 30, 16: And the priests sprinkled the blood from the hand of the Levites.

All these sheddings of blood and sprinklings are fulfilled in the suffering-baptism of the Lord Jesus in his body, in his outpouring of blood, in his death out of Jerusalem. Of these sufferings Jesus spoke Luke 12, 50: But I have a baptism to be baptized with; and how am I straitened till it be accomplished. But how it came to pass with this baptism, it is proper that it should be carried out somewhat more extensively. When Jesus was

baptized with water by John, and the Holy Ghost had descended upon him, in bodily shape of a dove, than was Jesus led by the Spirit into the wilderness, Luke 4, 2. and being forty days tempted of the Devil; afterwards he departed from him for a season. Then was Jesus also hated and despised of the Pharisees and Scribes on account of his many good works, and sought to take away his life. But they could not prevail against him, till the time was fulfilled, Psalms 129, 2. But when the time drew near, Jesus became much straitened that the baptism of suffering and shedding of blood should pass over him, hence Jesus had well prepared himself for it, Math. 26, kept the Passover with his disciples, and instituted the Supper to a memorial of his sufferings and shedding of blood; spoke with his disciples concerning his sufferings; prayed for them and commended them to his heavenly Father, John 17, 11. Afterwards Jesus went out to the Mount of Olives, to meet the baptism of his sufferings and shedding of blood, and to drink the bitter cup, Luke 20. Then began one of his sufferings, there became Jesus straitened,

because he knew before hand how severe the baptism of sufferings and shedding of blood would pass over him, Mark. 14, 33. Then he began to be sore amazed and to be very heavy and saith : My soul is exceedingly sorrowful unto death ; and he went forward and fell on the ground and prayed : that, if it were possible, the hour might pass from him. And said : Abba, Father ! all things are possible unto thee ; take away this cup from me ; nevertheless not what I will, but what thou wilt. And he prayed so earnestly, that because of the overwhelming anguish of his soul his sweat, as drops of blood, fell on the earth, Luke 22, 44. Then began the baptism of blood with Jesus ; there fell the bloody sweat of his agony from his most holy countenance !

Afterwards he arose from prayer, came to his disciples, found them sleeping and saith unto them : Alas ! will ye now sleep and take your rest ? Behold, he that betrayeth me, is at hand, Mark. 14, 41. — And as he yet spake, cometh Judas, and with him a great multitude with swords and staves from the Chief-Priests ; then Jesus wenth forth (*the Lamb,*) to meet

them in meekness, and said : whom seek ye ? They said : Jesus of Nazareth ; then said he : I am he ! John 18. Then they took Jesus and bound him and led him first to Hannas, and afterwards to Caiphas who was High-Priest that same year. Then the High-Priest asked Jesus of his Disciples and of his Doctrine ; Jesus answered : I spake openly, ask them that have heard me. Then one of the servants struck Jesus in the face and said : Shouldest thou answer the High - Priest so ? And the High-Priest and the whole council sought false witness against Jesus, but their testimonies agreed not together. Then said the High-Priest : I adjure thee by the living God, that thou tell us, wether thou art Christ, the Son of God ? Jesus answered : I am. As soon as this was known to Jesus, then began the baptism of suffering upon his head : they that kept him, spit in his face and smote him with their hands. Some struck him in his face and said : Prophecy to us, thou Christ ! who struck thee ? and many other words of blasphemy spoke they unto him, Math. 26, 63. &c. Mark. 14, 55. &c. Luke 22, 63. &c. After this early in the morning

they took Jesus, bound him, led him to Pilate, before the Judgment Hall and accused him with false accusation : how he began in Galilee, till to this place, perverting the nation, and forbidding to give tribute to Cesar, Luke 23, 2. &c. When Pilate heard of Galilee, then he sent him to Herod. But the old Serpent, the Devil, also crept along with the Scribes to Herod, to accuse Jesus. Then Herod and his lightminded courtiers mocked Jesus and arrayed him mockishly with a white garment, and sent him again to Pilate.— And Pilate sought to release Jesus three times. But they pressed him hard and with great tumult, to crucify Jesus, Math. 27, 27. Then the soldiers of the Governor took Jesus into the Common-Hall and stripped and put on him a scarlet robe ; and plaited a crown of thorns, they put it upon his head and a reed into his right hand, and bowed the knee before him and mocked him, saying: Hail, King of the Jews! And they spit upon him and took the reed, and smote on his head. There is seen, how the baptism of suffering began upon the head of Jesus ; also that the blood, through piercing thorns, flow-

ed from his head over his body, so that the heathenish Pilate, through sympathy and the deepest sense of mercy, was induced to exclaim to the Jews, saying : Behold the man ! John 19, 5. 6. But with the Jews there was no mercy at all, but they cried yet the more : *Crucify, crucify him !* But before all this Jesus was scourged with all this, so that the blood flowed from his body, Psalms 129, 3. The plowers plowed upon my back ; they made long their furrows. There were then long stripes cut by the scourge upon the back of the Holy one, that the innocent blood flowed from it. For the blood of Jesus had to be spilt ; therefore it was also called a baptism. John 19, 17. And they led him away, and he, bearing his Cross, and went forth into a place, called the place of a skull, where they crucified him. There Jesus was surrounded by the Serpent, the instrument of the old Dragon, who dug through his hands and feet and nailed him to the Cross. They have expanded him, that all his bones might be numbered, Psalms 22, 18. Then was the whole body of Jesus sprinkled with blood ; there was that precious blood pour-

ed out upon the earth, when Jesus was crucified; the same as with the figurative offering of the Law, the blood of the offering for sin had to be sprinkled and be poured upon the bottom of the Altar; so it was fulfilled on Jesus the only true offering: that his entire body be sprinkled with blood, as Isaias has written of it, chap. 63: Who is he that cometh from Edom, with dyed garments from Bazrah, this that is glorious in his apparel, traveling in the greatness of his strength?— *I am he*, (2. B. Mos. 3, 14.) I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, like him that treadeth in the wine-fat?— I have trodden the wine-press alone, and of the people there was none with me. For I will tread them in my anger and trample them in my fury; and thy blood shall be sprinkled upon my garments, and I will stain all my raiment, &c. So the Lord Jesus has bruised the head of the Serpent, but the Serpent pierced his heel, so that all his garments flowed with blood. In this strife or baptism Jesus became thirsty and said: I thirst, Math. 26, 34. Then gave they to him vinegar mingled

with gall, Ps. 69, 22. Jesus cried aloud and said: Eli, Eli, lama sabachthany! That is: My God, My God! why hast thou forsaken me? Then one ran and filled a sponge with vinegar and put it on a reed and gave him to drink, John 19, 20. When Jesus therefore had tasted the vinegar, he said: It is finished, and bowed his head and died. When Jesus had drunk the cup and endured the baptism, for which he was so straitened, Luke 12, 50. Math. 20, 22. After Jesus was dead, John 19, 34, one of the soldiers with a spear opened his side, and forthwith came out blood and water. And he that saw it, has so testified.

Thus was the baptism, which was an outpouring or sprinkling of the sufferings of the blood of Jesus, finished on him.— Upon which so many shadows and types in the old Covenant have aimed. And thus Jesus became the first subject of the baptism of sufferings and shedding of blood in the new Covenant; and thereby hath wrought out for the human Family, and the believers in his name an eternal redemption; and believers ought to keep themselves in readiness, for they also shall

be baptised with this baptism, Math. 20. Of which more can be read in the following.

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## THE EIGHTH PART.

OF THE BAPTISM OF SUFFERING, WHICH  
COMES UPON THE BELIEVER.

AS soon as the believer has taken upon himself the testimony of the divine baptism and the testimony of water-baptism; he shall also submit willingly under the baptism of sufferings, and his blood to be shed and to take upon him the testimony of the blood. For John writes, 1 Epist. 5, 8: And there are three that bear witness in the earth, the Spirit, the water and the blood, and these three agree in one.

For in baptism the believer is baptized as a member of the body of Christ, 1 Cor. 12. Then we put on Christ; we bind ourselves to remain faithful and steadfast to Christ. For the believer shall suffer the baptism of suffering and shedding of

blood willingly, to pass over him, in like manner also as they passed over Jesus; whereas this is the duty of the Disciples and followers of Jesus in the world, Math. 20, 23. Ye shall drink of my cup indeed, and be baptized with the baptism that I am baptized with. John 15, 18. 20: If the world hate you, ye know that it hated me before it hated you. Remember the word that I said unto you: The servant is not greater than his Lord; if they persecuted me, they will persecute you. John 16, 2: They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service. Math. 10, 16. Behold! I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. vs. 22: And ye shall be hated of all men for my name's sake, but he that endureth to the end, shall be saved. Vs. 25: If they have called the master of the house Beelzebub, how much more shall they call so them of his household! Luke 14, 26 & 27: If any man come to me, and hate not his father and mother, and wife and children, and brethern and sisters, yea, and his

own life, cannot be my disciple. And whosoever doeth not bear his cross and come after me, cannot be my disciple. — And Math. 10, 37, 38 : He that loveth father or mother more than me, is not worthy of me. *And he that taketh not his Cross, and followeth after me, is not worthy of me.*

It is evident that, if the believer, as a member with Christ, the heavenly Bridegroom, will go in to the heavenly Marriage, and drink with Jesus the sweet wine of joy and gladness, hence he must first here drink with Christ the bitter dregs of suffering ; of which a type is found John 2, 11 : And be baptized with the baptism of Jesus, Math. 20, 22. 23. This cup and baptism must be received alone on account of the name and testimony of Jesus. — To drink this cup, and be baptized with the baptism of suffering and shedding of blood till death, much of it has come on the Apostles and followers of Jesus, and truly even because of the name and testimony of Jesus. Among whom Stephanus was the first. Acts 7 : When Stephanus testified through the Holy Ghost, and with power, concerning Jesus, that they

had become betrayers and murderers of Jesus, and the Jews heard it, they were pierced through the heart, and gnashed their teeth and stopped their ears and run upon him with one accord and cast him out of the city and stoned him; and he kneeled down and cried with a loud voice : Lord ! lay not this sin to their charge ! And when he had said this, he fell asleep. So has Stephanus as one of the first after Jesus, drunk the bitter cup and received the baptism of suffering. As also James, the son of Zebedee, and John, his brother, whom Jesus, Math. 20, had before told already : Ye shall drink my cup, and be baptized with the baptism, that I am baptized with. Also all the other Apostles. Acts 12, 2 : Now about that time Herod, the King, stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword. This was done at Jerusalem, 12 years after Christ's death. John, the brother of James, whom the Lord loved in particular, might not escape the baptism and the promised cup, whilst he lived to see many long calamitous seasons and persecutions of Nero. In time he had, no

doubt, received many a sorrowful, unpleasant and bitter draught, also many a terror, anguish and suffering felt, whilst he had often to hear and see, how his brethren, according to the flesh, throughout the country have been miserably treated and their lives taken away; and himself moreover in his great age had to suffer much in a severe persecution under the Roman Emperor Domiciano, John 1, 9. (in Revelation.): I, John, who also am your brother and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. In this island John was sent as a prisoner, to suffer tribulation and punishment.— That also not a small portion would have come upon him, if he had not had the Lord Jesus as a companion, of whom he received these Revelations of God, as he hath written them.

Thus also Peter might not pass by the cup and baptism. Acts 5, 18, was he along with the Apostles cast into prison by the High-Priest, but led out again by the Angel of the Lord. Chap. 12, 3. 4.

Peter was cast into prison by Herod, who intended, after Easter, to bring him forth to the people, or thought to kill him; but prayer was made without ceasing of the Church unto God for him. Then he was again led out by the Angel. But afterwards, as we read, he was crucified under the cruel Emperor Nero, and so was fulfilled on him that, to which Jesus pointed, John 21, 18: When thou wast young, thou girdedst thyself and walkedst wither thou wouldest; but when thou shalt be old, thou shalt *stretch forth thy hands*, and an other shall gird thee, and carry thee wither thou wouldest not. This he said, in order to show, with what death he would glorify God.

Paul has also sufficiently tasted the sorrowful bitter cup, and the baptism of the sufferings and shedding of blood has also come severe upon him. As soon as he became known, opportunity was sought also to kill him, Acts 9, 23. 29, chap. 13, 50. And he and Barnabas were expelled out of their coasts. Chap. 14, 19: Then they stoned Paul, drew him out of the city, supposing he had been dead. As the Disciples stood round about him, he rose

up and came into the city; and the next day he departed with Barnabas and preached the Gospel to Derbe, &c. Acts 16, 19, 24. was Paul and Silas beaten, thrust into the inner prison, and made their feet fast in the stocks, but was released through the wonder-sending power of God. But Paul had given himself to sufferings to such a degree, also that he feared neither bonds nor imprisonment; yea! also he did not consider his own life too dear for Gospel's and for Jesus' sake, Acts 20, 23. 24. Chap. 21, 30. 31. They would kill Paul, but he was saved through the bands and chains that were fastened to him. And as a prisoner he was led into the Castle, when he was almost scourged again, ch. 22, 23. 24. Chap. 23, 2: And the High-Priest commanded them that stood by, to smite him on the mouth; and the Chief Captain, fearing lest they might tear Paul to pieces, vs. 12. As also above 40 Jews were bound together under a curse neither to eat nor drink, untill they had killed Paul, vs. 12—22; but was again saved, vs. 27; was finally sent as a prisoner to Rom, chap. 25, 9. 12. And chap. 26, 32. On this journey Paul suffered yet many

things, of which chap. 27 to be read ; at last they suffered shipwreck ; yet were all saved that were in the shipwreck, in consequence of the revelation made known to Paul ; and when they landed and came to the fire, a viper fastened on Paul's hand ; then said the people : This man must surely be a murderer, whom vengeance suffereth not to live, although he escaped the sea. And he shook off the beast into the fire and felt no harm.— Howbeit, they looked when he should have swollen or fallen down dead. Therefore Paul came through much danger, as he has himself also shown, 2 Cor. 11, 23. 27 : I have suffered stripes above measure, in prisons more frequent, in death oft. Of the Jews received I five times forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a day and a night have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by the Jews, in perils by the Heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness, painfulness, in watchings often, in

hunger and thirst, in fastings often, in cold, in nakedness. And elsewhere he writes still more that he has suffered. And after all suffering he was finally beheaded at Rome under Nero, and his blood was shed as of a faithfull follower of Jesus, which Jesus calls a baptism.

So the Apostles have all, and yet many thousand believers with them, have been compelled to drink the bitter and sorrowfull cup, and suffered the baptism of suffering and shedding of blood to pass over them in various ways and manners; under which they expired, and now do rest, and adorned with white garments, triumphant in glory, Rev. 6, 9, 11. As also since that time yet many thousands for the sake of Jesus and his Gospel have drunk the cup, and were baptized with the baptism of suffering and of blood.

So it can be understood that to drink the cup consists in various kinds of affliction; which the believing must *take in* of the unbelieving; and the baptism consists in various sufferings, many kinds of outpouring of blood, which come from the unbeliever upon the believer.

This which Jesus calls a cup and a bap-

tism, has taken its beginning with Abel, whom Cain slew ; but afterward came also upon the Prophets and servants. So these therefore could not pass by it, but their blood was shed until John the Baptist, who was a fore-runner of Jesus, between the old and new Covenant, of whom the Lord Jesus, Math. 11, 11. saith : Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist. Math. 14. As John, the great Prophet, reprov'd Herode on account of crime (in regard to Herodias,) he was cast into prison, and afterwards beheaded. Then was his blood poured out as a baptism.

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## THE NINTH PART.

### OF THE BENEFIT OF THE CUP AND THE BAPTISM OF BLOOD.

THE benefit of the cup and the baptism of suffering and of blood is great, and is more than gaining the whole world. For through the baptism or the outpour-

ing of the blood of Jesus, the sufferings and death of Jesus in the flesh, on the Cross, the enemy, the Devil, is conquered and man again redeemed and purchased from the sin of Adam; as Peter mentions 1. Pet. 1, 18: For as much as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as a Lamb without blemish and without spot. Heb. 2, 14: That through death he might destroy him that had the power of death, that is, the Devil. Col. 1, 20: And having made peace through the blood of the Cross, by him. Now he hath reconciled with the body of his flesh, through death. 1 Pet. 2, 24. Who his own-self bare our sins in his own body on the Tree. Zacharia 9, 11: As for thee also, by the blood of the Covenant, I have sent forth thy prisoners out of the pit wherein is no water. Acts 20. The Church of God, which he hath purchased with his own blood. Eph. 1, 7: In whom we have redemption through his blood, namely: the forgiveness of sins.— 1 Epist. John 1, 7: The blood of Jesus

Christ, his son, cleanseth us from all sin. In Rev. 1, 5: He loved us and washed us from our sins in his own blood. Heb. 9, 12: By his own blood he entered in once into the holy place, having obtained eternal redemption for us. Vs. 13, 14: For if the blood of bulls and of goats and the ashes of an heifer sprinkled the unclean, sanctifieth to the purifying of the flesh. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God! Chap. 10, 19: Having therefore, brethren! boldness to enter into the holiest by the blood of Christ by a new and living way, he has consecrated for us through the veil, that is to say: his flesh. There is therefore indescribable benefit in drinking the cup, and in the baptism of the sufferings and shedding of blood in the death of Christ, and a gain or benefit to the human family; for therein is reconciled all things to himself whether in heaven or on earth. Col. 20: God was in Christ and reconciled the world with himself. 2 Cor. 5, 18. 19: And he is the propitiation for our sins,

and not only for our sins, but also for the sins of the whole world, 1 John 2, 2. So Jesus Christ is the Prince of peace, the Saviour and Redeemer of the human family, who after the baptism of suffering, kindleth a fire of the Holy Ghost, of faith, and of love and of peace, Acts 2.

Whilst therefore all have become reconciled in the cup of sufferings and shedding of blood, that it might be said: what benefit have believers of it, that they drink the cup and be baptized with the baptism of sufferings and shedding of blood? So consider well: Jesus entering through the baptism of his own blood into the Sanctuary, not in that which is made with hands, but into heaven itself; to appear before the face of God in our behalf, Heb. 9, 12. 24. And thus is Jesus under baptism gone out of this sorrowfull world, again come into the heavenly kingdom. Thus also Jesus shows, John 12, 26: If any man serve me, let him follow me, and where I am, there shall also my servant be. Luke 9. 23: If any man will come after me, let him deny himself and take up his Cross daily and follow me. So shall the believers,

with perfect will and resolution, follow Jesus through the narrow way to heaven, and if it were demanded of them, also in deed, *in the baptism*, which is under the cross, suffering, disgrace, death and shedding of blood. As Paul also showed, Acts 14, 22: That we must through much tribulation enter the kingdom of God. Yea, and all that will live godly in Christ Jesus, shall suffer persecution, 1 Pet. 2, 21. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his footsteps. Whosoever also follows Jesus under the Cross, has exceeding great promises from the Lord, Math. 5, 12. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manners of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven. Math. 19, 27. 29. Peter saith unto Jesus: Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them: Verily, I say unto you, that ye which followed me in

the regeneration, when the son of man shall sit in his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake, shall receive an hundredfold, and shall *inherit ever lasting life*. These heavenly things, the heavenly peace, friendship, rest and joy will assuredly unspeakably much surpass all the above temporal things; therefore Paul also writes, 1 Cor. 2, 9: That eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Consider therefore well what an exceeding great glory and joy shall be inherited by the believers, who drink the cup of the Lord, be baptized with the baptism of his sufferings and blood, and continue faithful in the same into death, these shall come to the holy multitude, of which is spoken, Rev. 7, 9. And after this I beheld, and lo, a great multitude, which no man could number, of all nations and kindred and people and tongues stood before the throne and before the

Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the Angels stood round about the throne, and about the Elders and four beasts, and fell before the throne on their faces and worshipped God, saying: Amen: Blessing and glory, and wisdom and thanks-giving, and honor, and power and might be unto our God for ever and ever, Amen! And one of the Elders answered, saying unto me: what are these which are arrayed in white robes? and whence came they? And I said unto him: Sir, thou knowest. And he said unto me: These are they which came of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne, shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them and shall lead them unto

living fountains of water ; and God shall wipe away all tears from their eyes.

O, how blessed are those who come to this happiness ! They will be glorified that they shall shine as the sun in their father's kingdom. Whosoever hath ears to hear, let him hear ! Herewith the above will be fulfilled : the God of all goodness grant the riches of his grace hereunto through Jesus Christ, Amen !

So you have here the baptism of the Spirit, of the water and of the sufferings and shedding of blood drawn together out of the Scriptures of the Bible, and proved with the old and new Testaments ; and if this be well examined, it will be seen, that under the name *Baptism* they go together ; and come also in the same *order* upon the people, as each one is also shown at its particular place. Thus it is also proved that Jesus was the institutor and author of baptisms in the new Covenant, was also himself baptized therewith ; also that all his believing followers should be baptized with the same. It is also shown how it can be obtained ; also, what advantage and benefit believers have there-

in. Whosoever lays aside history, his prejudice and obstinacy, and diligently examines the biblical writings, he will also find it so. Thus it can also be believed through the word of the Spirit, and follow Christ therein as a faithfull follower, and by the grace of God, through Christ Jesus inherit the Kingdom. God grant his blessing to it, Amen!

If perhaps some one might still say: How still many had to wash themselves in the old Covenant &c., that I must remember that they have done the washing on themselves, is an instruction given, that we are to wash or lay aside our own unrighteousness, Isa. 1, 16. Therefore cannot, in fact, be taken as a baptism. For baptizing is an exercise which must always be done by an other on a subject of baptism. That a person should not baptize himself, as was remarked in the tract itself already. Some one might still say: Yet Jesus had been in Jordan with John, and the Eunuch with Philip in the water, Math. 3. Acts 8. That is so; but it does not appear that the subject had been more in the water, than the baptizer; but we do find that they were

baptized or sprinkled with water. As also spiritual baptism is a pouring out, so also the baptism of the blood of Jesus Christ was a pouring out, Luke 22, 20; as was already shown in the foregoing concerning the order of baptism.

It is desirable that it might be rightly understood; but if it cannot be quickly comprehended, we ought to forbear at least slandering, so that we may not heap sin upon us; especially when there is reason to believe that men never will all become of one mind on the subject of baptism, as long as the world stands.

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## A P P E N D I X.

TO ELUCIDATE STILL MORE THIS TRACT,  
CONCERNING BAPTISM.

THE Contents contain the treatise of a threefold baptism or outpouring, beneficial to men, and needfull to salvation. — In the first place, what yet concerns the Spirit's baptism with the Spirit and the fire, Math. 3, 11. Jesus promised the same

to be poured out, Joel 2, 28. 29. and was also indeed poured out, Acts 1, 5. 2, 2, 33. This baptism shall be received by those that have come to proper discretion, through the Spirit of God from above, John 6, 44. 65. in the words, which are Spirit and life, vs. 63. Without which Spirit and fire-baptism men cannot arrive at true repentance and a new birth, which is testified by the Spirit of God ch. 3, 5. 8. Tit. 3, 5. 6. That called a child of God and an heir, Gal. 3, 26.

On the other hand, in regard to water-baptism : Jesus commanded, Math. 28, 19 to teach people first, and then to baptize them. He that believeth and is baptized, shall be saved ; and he that believeth not, shall be damned. Mark 16, 16, faith stands first also : And as at Jerusalem the word of the Spirit was sowed by the Apostles, that it cut their hearts to such a degree, that they cried out : Men and brethren, what shall we do ? then the Holy Spirit spake first : *Repent, and be ye baptized every one of you, in the name of Jesus Christ!* Here it is also evidently commanded through the Son of God, Jesus Christ, and established through the Holy

Spirit: That the people shall be first taught, and those which are taught, should be baptized. And that they shall suffer themselves to be baptized in the name of Jesus Christ to the remission of sins.— And all who then received cheerfully the word, were baptized. And were added to the Church the same day three thousand souls, read Acts 2, 37. 41. Then they were built to one Temple of God, on the foundation in Zion. Isa. 28, 16 and 1 Pet. 2, 4. Math. 7, 24. Which is the High mountain, that filleth the whole world. Daniel 2, 35. Isa. 2, 2. To this mount Zion were those penitents above added, which suffered themselves to be baptized in the name of Jesus Christ; to enter through the gates into the great City on the mount, to the heavenly Jerusalem, Revel. 21, 2. 10. and 22, 14. To the innumerable company of Angels and to the Church of the First-born, written in heaven (in the book of life, Rev. 20, 12. 15) and to the Judge of all, and to the Spirits of the Just made perfect, and to the Mediator of the new Covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel, Heb. 12, 22. 24. Such who are

baptized right in true faith and repentance, put on Christ Jesus, Gal. 3, 24.— And also is baptism a needfull thing to the faith unto salvation.

Thirdly, concerning the baptism of the cup, and sufferings and shedding of blood. Luke 12, 50. Math. 20, 22. 23 : Jesus enjoined the same upon his disciples and followers; and to bear his Cross and patiently take upon them the shedding of blood, commanded to follow him. Math. 16, 24. 25. Mark. 8, 34. 35. Luke 9, 23 and 14, 27. And ye shall be hated of all men for my name's sake, but he that endureth to the end, shall be saved. Math. 10, 22 and 24, 9. They shall deliver you up (as prisoners) to their councils. Math. 10, 17. And they shall kill you for my name's sake, Math. 24, 9. John 16, 2.— There was also a good portion of this cup drunk by the disciples of the Lord Jesus, as likewise a good portion of the most holy body of Jesus was poured out and flowed down, in his blood and was swallowed up of the earth, at the baptism of the cup and bloodshedding of Jesus. Through this baptism of suffering and shedding of blood Jesus is entered into the Holiest in

heaven, and hath obtained an eternal redemption, Heb. 9, 12. 24. And has also Jesus paved and opened the way to heaven for us. This most Holy we should also follow and render submission. For in like manner as Jesus has commanded his disciples, that they should all drink out of the cup of his blood, Math. 26, 27. 28, so also shall all the disciples and followers of Jesus willingly offer up their blood in the outpouring baptism; and should also of themselves be willing to drink the cup of suffering for Jesus' sake. Thus also Stephanus and James followed the Lord Jesus under the cup and cross of the baptism of shedding of blood, Acts 7, 58 and 59. Chap. 12, 2. And afterwards innumerable numbers of others, Rev. 7, 9, who all entered into the Holiness of the Holy with Jesus, the Lamb, by the outpouring of their blood. And through this way we can still get to heaven, if we follow the commands of Jesus with all our hearts, and suffer the threefold baptism of outpouring to pass over us, namely: the baptism of the Spirit, of the water and of the blood; for they agree together 1 John 5, 8, and they belong also toge-

ther, whilst they are both necessary and beneficial for believers unto salvation, and in the old and new Covenant stand upon a clear and true foundation; ordered and commanded by Jesus, the Son of God, finished by Jesus, Acts 2, 2 and 33, and accepted of Jesus himself, to fulfill all righteousness, Math. 3, 13. 14. How he also fell asleep in the baptism of the blood, and suffered his head to sink, John 19, 30.

All believers should also stand under these three principle heads and follow Jesus, and henceforth hold on in love, righteousness and truth, and what still more belongs thereunto, till we finally with a free and willing heart are prepared to suffer with Jesus; or if need be, should it be the will of the Lord, under the cup and shedding of blood, with Jesus fall asleep; and so also we shall with washed and with the blood of the Lamb made white garments, be able to serve the Lord Jesus in his Kingdom.

Further. Whilst therefore the order of the outpouring baptism is mentioned in this tract, so shall the same be touched upon somewhat nearer in this place, in or-

der that the same may be somewhat better comprehended. In the foregoing however the three principal heads above have been shown clearly and manifestly: that the same as the Spirit's baptism is an outpouring, so is all the baptism of the cup and shedding of blood; but in regard to water-baptism there are not so many express words, that the water shall be poured out. But because the threefold baptism agrees together, 1 John 5, 8. and belongs together, so certainly one kind of order in pouring out with all three should be acknowledged. Mark well!

In the old Covenant the Jews had also sundry baptisms, Heb. 9. 10. The figures of baptism in the old Covenant had but one name, a pouring or sprinkling, to the above threefold baptism, of Spirit, of water and of blood; there was one kind of figure-order, as mentioned already in the tract; nevertheless something more shall yet be shown here in regard to water-baptism.

In the first place. John the Baptist said: I baptize you with water, but he that cometh after me, shall baptize you

with the Holy Ghost and with fire, Math. 3, 11. Thus also spake the Lord Jesus, Acts 1, 5: with water, with the Holy Ghost. Of the baptism of the cup and blood he says: But I have a baptism to be baptized with, Luke 12, 50. And to his beloved disciples the Lord said: Ye shall be baptized with the baptism, with which I shall be baptized. The order of baptism is here signified by the word *with*; for the *sense* of the word *with* signifies a thing or matter, that some one *has*, and pours it out upon another, or which he gives to another. Thus Jesus the Lord *had* the Holy Ghost, and poured it out abundantly upon his disciples, Acts 2, 33. So it is with the baptism of blood, and so it is also in regard to water-baptism.

In the second place. So speaks Peter in regard to the Ark, wherein eight souls were saved by water: doeth also now save us in baptism, as this is signified by the same. Thus by the Ark together with the flood it is clearly signified as a baptism; if we look upon the Ark as a little ship, or as the body of a person and the rain of the flood, as the water in baptism. —

The Ark in which those eight souls were, stood on dry ground, the windows of heaven were opened, that the water was poured down upon the Ark with rain, forty days and forty nights, till at last the Ark was driven here and there upon the water. But it can savely be relied on, that the Ark of Noah came at no time under the standing water, but was baptized with the outpouring water that came from above; as a representation and figure to the water baptism of the new Covenant, according to the order of the outpouring baptism of the Holy Ghost.

In the third place. God spake unto Moses: Take the Levites and purify them. So shalt thou do unto them, that thou purifiest them: thou shalt sprinkle consecrating water upon them, that they may serve in the Tabernacle, 4 Book Mos. 8, 6. 22. And the consecrating water was prepared in this manner: They had to take a red heifer without spot, wherein is no blemish, and upon which never came yoke; an evident type of the body of Jesus. This heifer shall be slain and burnt without the Camp for a sin-offering, and

the ashes of the heifer had to be gathered up without the Camp in a clean place; then they had to take of the ashes and running water, and it became a water of consecration, ch. 19. With this the Levites had to be sprinkled or poured over, and prepared for the service of the Sanctuary. And every one that became unclean, must be purified therewith; and whosoever shall not purify himself with this water, that soul shall be cut off from Israel. A clear type to water-baptism; wherein the name of the perfect offering of reconciliation of Jesus, instead of the ashes of the red heifer shall with water be poured out or sprinkled on the head of the subject, Math. 28, 19. Unto forgiveness of sins, Acts 2, 38. But that we by all means do not ascribe to the water the power of forgiveness of sin, but the name of Jesus the Lord, to whom gave all the Prophets witness: *that through his name whosoever believeth in him, shall receive remission of sins*, Acts 4, 12. 10, 43.

Fourthly. Because the various baptisms with the ancient Jews in the old Covenant was termed an outpouring, Joel,

chap. 2, and in other places. Paul writes to the Corinthians: I have planted, Apollo watered; which word may be well understood: Paul preached to them the Gospel of Jesus, that he was Christ the Saviour, and Apollo watered them in the name of the Lord with the baptism-water, by pouring it over them; whereas Paul baptized only a few at Corinth, when they were still all baptized, who believed, 1 Cor. 12, 13. And both had been ministers there, 1 Cor. 3, 4—7. Acts 19, 1.

Finally. If still some one would say, that notwithstanding John yet baptized in the Jordan, in like manner Philip the Eunuch; it is indeed so, that the baptizer and the subject did *go into the water*; but it cannot be credited that the baptizer with the Ark of his body came under the water; but that the subjects with the Ark of their bodies came under the water, not a word can be found in the high-german Bible, nor according to Luther's, nor according to Froschau's translation; but as however a part of the Ark of Noah from its lower part may have gone in the water, yet it stood 40 days and 40 nights under

the outpouring of the rain-water; and so it is also to be believed that the baptizer and the subject, with the Ark of their bodies have stood in part from below in the waters of Jordan, and that the baptizer has baptized the subject with water, namely with the water that he took from Jordan, it be with the hand or with a vessel, and baptized therewith, whether by sprinkling or by pouring, which consists in nearly the same thing; for water can be so strongly sprinkled, that it falls like a pouring torrent upon men; for all figures and significations to the threefold baptism are sprinklings and pourings, as in the foregoing in this tract is abundantly shown out of the Canonical Books.

PRACTICE and do all things according to the new and glorious command of the Lord Jesus, concerning love, John 13, 34. 35. and 15, 12. 17. This also the holy Apostles and followers of the Lord diligently enforce. Let us also give up our whole obedience with all our hearts to to this most holy commandment, which Paul, 1 Cor. 12, 31 and chap. 13, calls a

more excellent way; for this is better, than offering, 1 Book Samuel 15, 22, and the fulfilling of the Law, Rom. 13, 10.

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REMARKS.—Whereas the above work, whose first edition appeared in 1744, was written in plain, simple and artless language, and in the second edition there was no desire to adopt a different style, hence it was again reprinted with a few minute alterations, and it will on this account become more comprehensive to the less practiced reader.

FINIS.





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