

and conversation should be to the praise of grace, that our actions might speak for it, though we be silent. To this end consider, God hath trusted you with the honour of his grace, therefore you should be eminently much better than other men: Mat. v. 16, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,' 1 Peter iii. 9, and set forth the genuine and kindly workings of it.

3. Fortify your minds against this abuse, which is so natural to us.

[1.] God's principal will is that we should obey his laws rather than need his pardon. The precept is before the sanction, before sin came into the world; he pardoneth, that we may return to our duty, Heb. ix. 14; Luke i. 74; Rev. v. 9, 10; therefore to make wounds for Christ to cure is not the part of a good christian.

[2.] Remember what was Christ's main design: 1 John iii. 5, 'To take away sin,' not to take away obedience. Many think, though they sin never so much, their pardon will be ready and easy. Oh no! not so lightly, when you wilfully and presumptuously run into sin.

[3.] Loose, carnal, and careless christians, that wallow in all filthiness, and hope to be saved, are rather of the faction of christians than of the religion of christians: 2 Tim. ii. 19, 'Let every one that nameth the name of Christ depart from iniquity;' 1 Peter i. 17, 18, 'Pass the time of your sojourning here in fear, forasmuch as you are not redeemed with corruptible things, as silver and gold, from your vain conversations, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.'

SERMON II.

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?—ROM. VI. 3.

In the former verse the apostle confuteth the preposterous inference, which some drew, or might draw, from free justification, or God's mercy to sinners in Christ, by this argument—It cannot be so, that men should continue in sin because grace aboundeth, for all christians are dead to sin; at their first entrance upon the profession of christianity they take upon themselves a vow or solemn obligation to die unto sin. Now what he had asserted there, he proveth it in this verse, that such is the tenor of the baptismal engagement: 'Know ye not that as many of us as were baptized into Christ Jesus were baptized into his death?'

In the words there is—

1. A truth supposed, that those who are baptized are baptized into Christ.

2. A truth inferred, that they that are baptized into Christ are baptized into his death.

3. The notoriety of both these truths, 'Know ye not?'

[1.] For the first, the phrase of being baptized into Christ is again repeated, Gal. iii. 27, 'As many of you as are baptized into Christ,

have put on Christ;’ it noteth our union with him, or ingrafting into his mystical body. We are not only baptized in his name, but baptized into him, made members of that mystical body whereof he is the head.

[2.] For the second, are ‘baptized into his death;’ the meaning is, baptism principally referreth to his death, that we may have communion with it, expect the benefit of it, express the likeness of it.

[3.] For the third, ‘Know ye not?’ It is that which every christian knoweth, if he be but a little instructed in the principles of his religion; those bred in the church neither are nor can be ignorant of this truth: therefore the doctrine of grace opens no way to licentiousness.

Doct. Sacraments are a solemn means of our communion with the death of Christ. Where is to be shown—

1. What is communion with Christ’s death.
2. That sacraments are a solemn means thereof.

First, What is communion with Christ’s death. It signifieth two things—

1. Something by way of privilege, a participation of the benefits and efficacy of Christ’s death.

2. Something by way of duty and obligation, namely, a spiritual conformity and likeness thereunto, by a mortification of our lusts and passions.

1. We are partakers of the benefits of his death when we receive pardon and life, begun by the Spirit, and perfected in heaven. Pardon: Eph. i. 7, ‘In whom we have redemption by his blood, even the remission of sins.’ The same death of Christ which is the meritorious cause of our justification is the cause of our sanctification also, Titus iii. 5, 6; Eph. v. 26; as it took away the impediment which hindered God from communicating his grace to us, and opened a way for the Spirit of grace to come at us, and seal our adoption: Gal. iii. 13, 14, ‘Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through faith;’ Gal. iv. 5, 6, ‘To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.’

2. Christ’s death bindeth us to renounce sin, and by submitting to baptism we profess to take the obligation upon us to die unto sin and unto the world more and more, to show ourselves to be true disciples of the crucified Saviour, as we are when we express the likeness of his death, ver. 5; and elsewhere the apostle telleth us, Gal. ii. 20, ‘I am crucified with Christ.’ He is a christian indeed that not only believeth that Christ is crucified, but is crucified with him; that is, doth feel the virtue, and bear the likeness of his death; for Christ’s death is the pattern of our duty. This likeness is seen in two things:—

[1.] In weakenng and subduing sin; so it is said, Gal. v. 24, ‘They that are Christ’s have crucified the flesh with the affections and lusts;’ they have in their baptism renounced these things, and they fulfil their vow sincerely and faithfully: there we bind ourselves to die unto sin,

and Christ bindeth himself to communicate the virtue of his death unto us, that we may fulfil our vow, and 'by his Spirit mortify the deeds of the body,' Rom. viii. 13.

[2.] In suffering for righteousness' sake, and obeying God at the dearest rate, as Christ's undergoing the death of the cross was the highest act of his obedience to God. This is also called 'conformity to his death;' and 'the fellowship of his suffering,' Phil. iii. 10. This is participation of or communion with his death. Christ intended to wean his people from the interests of the animal life; therefore, as soon as they enter into his family, or are listed in his warfare, they must resolve to renounce all that is dear to them in the world, rather than be unfaithful to him. Christ puts this question to the two brothers that would fain have an honourable place in his kingdom: Mat. xx. 22, '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 thought of dignities, of being nearer to Christ than others in honour, and Christ puts them in mind of sufferings that should befall them, wherein they might rejoice that they were partakers with him. But mark, here is a plain allusion to the two sacraments, which are signs and tokens of grace on God's side, and we on ours bind ourselves to imitate Christ in his patient and self-denying obedience. This is communion with his death.

Secondly, That the sacraments are a solemn means of this communion. Here are three things:—

1. That union with Christ is the ground of our communion with him.
2. This union and communion is signified and sealed by the sacraments.

3. That both the sacraments do chiefly refer to Christ's death.

1. That union with Christ is the ground of communion with him. This is evident everywhere; for it is said, 1 Cor. i. 30, 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' We are first ingrafted into Christ, and then partake of his influence, and he conveyeth to us all manner of grace, and is the cause both of our justification and sanctification and final deliverance. So 1 John v 12, 'He that hath the Son hath life, and he that hath not the Son hath not life.' Christ is the first gift; first God giveth Christ to us, and 'with him all things,' Rom. viii. 32. Christ himself is the first saving gift; and therefore, before we can have spiritual life, we must have Christ himself, who is offered to us in the promises of the gospel, principally and immediately to be received by us, and with him all his benefits, as the members receive sense and life and motion from the head, and the branches sap from the root. We have not what he hath purchased unless we have him first; as we are not possessors of Adam's guilt till we are united to his person by carnal generation, so not of the grace of the Redeemer, till united to him by effectual calling. In short, Christ hath purchased, and the Father hath given, all things into Christ's own hands; the gifts and graces of the Spirit are not intrusted with ourselves, but him; we have so foully miscarried already, that God will no more trust his honour in our hands; we have nothing but what we have in and from the Son. The Spirit dwelleth in Christ, and there it can never be lost;

he dwelleth in Christ by way of radication, in us by way of influence and operation. We have many disputes about the inhabitation of the Spirit. The Spirit is not given to any believer immediately, but to Christ, and to us derivatively from Christ. Therefore the Spirit is called 'the Spirit of Christ,' Rom. viii. 9, and 'the Spirit of his Son,' Gal. iv. 6, and 'it is Christ liveth in us,' Gal. ii. 20, and 'as head of the church he filleth all in all,' Eph. i. 22, 23. From this great cistern the waters of life come to us, and not immediately from the Godhead; and it is our head which doth communicate and send to all his members from himself that Spirit which must operate in them as they have need: this grace our mediator distributeth to all his members.

2. That this union and communion is signified and sealed by the sacraments, and so they are special means to preserve and uphold the communion between Christ and us. Baptism is spoken of in the text, and that is called 'a being baptized into Christ,' and is elsewhere said to be 'a putting on Christ;' and here, ver. 5, *σύνφυτοι*, 'a being planted together in the likeness of his death;' and 1 Cor. xii. 13, 'By one Spirit we are all baptized into one body, and are all made to drink into one Spirit.' The union is begun by the Spirit, but sealed in baptism, then carried on by the same Spirit, and further sealed in the Lord's supper. Our first implantation is represented by baptism, which is a solemnisation of the new covenant, whereby the party is solemnly entered a visible member of Christ and his church. It is carried on by the same Spirit. The Lord's supper is a seal of that communion: *οὐχὶ κοινωνία*; 1 Cor. x. 16, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?' There is not only a solemn commemoration of the death and passion of our Lord Jesus Christ, but a participation of his benefits; it is the communion of his body and blood. There is a difference between a historical representation of Christ's death, and a spiritual communion of his blood and body. Now the Lord's supper is a holy rite instituted *εἰς ἀνάμνησιν*, 'in remembrance of him,' and also to convey to us the benefits of Christ's death. Well, then, you see this union and communion is signified and sealed by the sacraments. Baptism is our first implantation, and the Lord's supper concerneth our growth and nourishment. The external and visible incorporation is by baptism, or profession of the christian faith, which all visible christians have: John xv. 2, 'Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' The real and saving union belongeth to the regenerate, who really believe in Christ, in their hearts Christ dwelleth: Eph. iii. 17, 'That Christ may dwell in your hearts by faith;' and love is requisite: 1 John iv. 16, 'God is love, and he that dwelleth in love dwelleth in God and God in him;' and new obedience: 1 John iii. 24, 'He that keepeth his commandments dwelleth in him and he in him; and hereby know we that he abideth in us by the Spirit which he hath given us.' This is the sum then: Christ maketh his first entrance into us by his Spirit, who regenerateth us; this is figured in baptism; continueth his presence by faith, love, and new obedience, which are exercised and quickened by the Lord's supper.

3. The sacraments do chiefly relate to our communion with Christ's death, as appeareth—

[1.] By the interpretation of both in scripture. Baptism is explained in the text; the chief thing represented is his death; and by what is said, 1 Cor. i. 13, 'Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' Whence I gather, that for any to have been crucified (made a curse and a sacrifice to God) for us, would draw an obligation upon us to be baptized into his name. And that one peculiar reason of our being baptized into the name of Christ was his having been so crucified for us. The Lord's supper is explained, 1 Cor. xi. 26, 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.' The use of the Lord's supper is a solemn commemoration and annunciation of the Lord's death. We annunciate and show it forth with respect to ourselves, that we may anew believe and exercise our faith; with respect to others, that we may solemnly profess this faith in the crucified Saviour with a kind of glorying and rejoicing; with respect to God, that we may plead the merits of the sacrifice of his own Son with affiance, expecting the benefits thereof, which are pardon and the sanctifying Spirit. Thus you see Christ hath instituted two sacraments which represent him dead, not one to represent him glorified. This signification may be confirmed by the types of the old law. The sin-offering was not to be eaten by the people at all, and the sacrifice of thanksgiving was not to be eaten the third day after it was offered, Lev. vii. 16-18; the eating of the peace-offerings, wherein they rejoiced before the Lord, and gave him thanks, was a solemn feast like the Lord's supper; now they might eat it the same day in which it was offered with acceptance, but not on the third day, then it was unlawful. The eating it the same day taught them to hasten, and not delay, but with speed, while it is called to-day, to be made partakers of Christ, to eat his flesh in faith, and to be thankful for his grace. The longest time was the second day; the third it could not be eaten, not only upon a natural reason, that the flesh might be eaten while it was pure and sweet, for by the third day it might easily putrify in those hot countries; but upon a mystical reason, to foreshadow the time of Christ's resurrection, whose rising from the dead was on the third day: 'And the third day I shall be perfected,' Luke xiii. 32. So our feast on the flesh and blood of Christ representeth his death rather than his resurrection. Well, then, Christ hath appointed two sacraments which represent him dead, but none that represent him glorified; for sacraments were instituted in favour of man, and for the benefit of man, more directly and immediately than for the honour of Christ exalted. Therefore in these ordinances he representeth himself rather as he procured the glory of others than as possessed of his own glory, and would have us consider rather his death past than his present glory. His death is wholly for us, but his glory for himself and us too. For understanding this, we must distinguish between what is primarily represented in the sacraments, and what is secondarily and consequentially. It is true the consideration of his humiliation excludeth not that of his exaltation, but leadeth us to it. Primarily and properly Christ's death is represented in the sacraments, and consequentially

his resurrection and exaltation, as those other acts receive their value from his death as to our comfort and benefit, as his resurrection and intercession. We remember his death as the meritorious cause of our justification and sanctification, but his resurrection as the public evidence of the value of his merit; according to that of the apostle: Rom. iv. 25, 'He died for our offences, and rose again for our justification;' therefore primarily and directly 'we are baptized into his death,' and in the Lord's supper 'we show forth his death,' by which he satisfied divine justice for us; but secondarily and consequentially we remember his resurrection, which showeth that his satisfaction is perfect, and God, who is the judge and avenger of sin, could require no more of Christ for the atonement of the world. While the punishment remaineth in the guilty person or his surety, the debt is not fully paid; but the taking our surety from prison and judgment showeth that provoked justice is contented. So in baptism, the immersion or plunging in water signified his death, and the coming out of the water his resurrection; and in the Lord's supper we annunciate his death; but because we keep up this ordinance till he come, we imply his resurrection and life of glory, therefore we do but consequentially remember it. So it is for Christ's intercession; it is but a representation of the merit of his sacrifice, and receiveth its value from his death: Heb. ix. 12, 'By his own blood he entered into the holy place, having obtained eternal redemption for us.' Our high priest now appearing before God, and representing the value of his sacrifice for all penitent believers, the foundation was in his death. As this is true of the cause, so it is true of the benefits procured by that cause; the great benefit which we have by Christ is salvation, which consists in the destruction of sin, and a fruition of those things which by God's appointment are consequent upon the destruction of sin, namely, eternal life and happiness. Now as these things are consequent upon the destruction of sin, so baptism and the Lord's supper signifieth and sealeth them; but consequentially its primary use is to signify the destruction and abolition of sin by the death of Christ; as for instance, 'We are baptized for the remission of sins,' Acts ii. 38, and Acts xxii. 16, 'Arise and be baptized, and wash away thy sins;' and in the Lord's supper, Mat. xxvi. 28, 'This is my blood of the New Testament, which is shed for many for the remission of sins.' So that you see these benefits are more expressly signified in baptism and the Lord's supper, the resurrection of the body and eternal life more remotely and consequentially. The death of Christ first purchased for us justification and sanctification, therefore they are first represented directly and primarily, baptism and the Lord's supper represent these especially; so now you see why the apostle saith, 'Ye are baptized into his death.'

[2.] By the rites used in both these ordinances. Baptism signifieth the death and burial of Christ; for immersion under the water is a kind of figure of death and burial, as our apostle explaineth it, ver. 4, 'Therefore we are buried with him by baptism into death;' and the trine immersion, the threefold dipping used by the ancients, is expounded by them, not only with reference to the Trinity, Father, Son, and Holy Ghost, in whose names they were baptized, Mat. xxviii. 19, but the three several days, wherein Christ lay buried in the grave,

as Athanasius expoundeth it, and many others interpret it as a similitude of Christ's death for three days. So for the Lord's supper: Luke xxii. 19, 20, 'He took bread, and brake it, and gave it to them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.' His body is represented as dead and broken, and so proper food for our souls, his blood as poured out and shed for us. Well, then, here we remember Christ as dying on the cross rather than as glorified in heaven.

[3.] By reason it must needs be so.

(1.) With respect to the state of man, with whom the new covenant is made. It is made with man fallen and a sinner; therefore baptism and the Lord's supper imply our communion with Christ as a redeemer and saviour, who cometh 'to save us from our sins,' Mat. i. 21, and nothing can save us from our sins but a crucified saviour. Therefore these ordinances imply a communion with his death: Heb. ix. 15, 'For this cause he is the mediator of the New Testament, that by the means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.' So here the intervention of his death was the way and means to expiate former sins, and that penitent believers might have eternal blessedness instated upon them by way of inheritance; therefore the most obvious thing represented in these seals of the new covenant must be the death of Christ.

(2.) With respect to the great benefit we stand in need of, which is the destruction of sin, which hath a double malignity in it; for sin is considerable under a double respect—as it damneth or as it defileth; as it rendereth us obnoxious to God's justice, or as it tainteth and staineth and defileth our faculties. Christ considereth sin under this double respect, and maketh none partakers of the benefit which cometh by him whom he freeth not from sin, both as to the guilt and power; by his death our sins are expiated before God, and so pardoned; and also the Spirit, or a new and holy nature is put into us, whereby the reigning power of sin is broken and taken away; not only the guilt of sin, which is opposed to blessedness, but the reign of sin, which is opposed to holiness. We can never be completely happy till we get freed from the punishment which sin hath made our due, and also get that sin destroyed which would involve us in new guilt. God, who is a just and wise disposer of his grace, will not give impunity where sin remaineth in its full strength. Now this being the nature of our recovery, we ought to seek communion with Christ's death, that we may obtain both pardon and the gift of the Spirit, and be justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God; or (which tendeth to the same effect) that we might feel the virtue of Christ's death, and express the likeness of it.

(3.) With respect to the value of Christ's death, which is often recommended to us under these two considerations—(1.) As a wonderful act of love; (2.) As a price and ransom paid for our souls, and the blessings we stand in need of.

(1st.) As a wonderful act of condescending love: Gal. ii. 20, 'He loved me, and gave himself for me;' Eph. v. 2, 'Who hath loved us, and given himself for us an offering and sacrifice to God for a sweet-

smelling savour ;' Rev. i. 5, 'Who loved us, and washed us from our sins in his own blood.' Christ's death is the greatest instance of his love, and sacraments are a memorial of his love to us, and therefore must needs principally relate to his death, for so they are most apt to work upon our souls.

(2d.) They are the price paid for the blessings we stand in need of, and so breed confidence in us. The great benefit is the destruction of sin, as I said before ; for the great occasion of this mystery of grace was our fallen estate, which brought sin and misery upon us. But the Son of God came 'to take away sin,' 1 John iii. 5, by dying an accursed death to propitiate God to us, and make way for the more liberal effusion of his mercy. Well, then, if poor creatures have any awakening sense of their deep misery, what should they look after, or bless God for, when they solemnly come to accept the covenant, but the death of Christ ?

(4.) The mutual respect that is between both sacraments ; for Christ's death, and the immediate benefits which result thence, are represented both in baptism and the Lord's supper in a way proper to each. Baptism signifieth our first entrance into the evangelical state, and the Lord's supper our growth and progress therein. Both are necessary.

(1st.) Baptism, that our consent to depend upon God for the benefits of the new covenant, and perform the duties thereof, may be more solemn and explicit ; for all the sincerity of our after-obedience doth very much depend upon the seriousness of our first consent ; therefore it is meet that we should be strengthened with such a bond, that we should be baptized into the death of Christ : that act is an act of love, it may bind us to love him to the death, who hath loved us first, and in all temptations cleave to him, performing our covenant-resolution and consent with all fidelity all the days of our lives. And as it is the ground of our confidence and the price of our blessings, we may comfortably depend upon God for the gift of the sanctifying Spirit, and that he will afford all necessary help to us in the use of those means which he hath appointed, that we may receive the grace and Spirit of God by virtue of this help.

(2d.) The Lord's supper is necessary to confirm and strengthen both our resolutions and dependence ; for nothing is more fickle and uncertain than the heart of man. Men are of several sorts and sizes ; three I shall mention. Good christians, who have a clear and undoubted right to the privileges of the new covenant ; yet they stand in need of the Lord's supper, that they may give Christ a new and hearty welcome in their souls by the solemn remembrance of his love, and also have their right solemnly confirmed and ratified, that their confidence and joy in the Lord may be quickened and increased, Acts viii. 39. Or else lapsed believers ; these come by the solemn remembrance of Christ's death to be set in joint again, and restored to God's favour, whilst both they and God renew the promise of the destruction of sin, 1 John ii. 1. Another sort are weak, wavering, doubtful christians, James i. 8, who come because of their imperfect estate, that they may be confirmed and strengthened, that the comfort of their christianity may be more explicit, and their resolutions against sin fortified, that they may more glory in the death and cross of Christ, feeling the effects of it in their

own souls, Gal. vi. 14, and look upon Christ, not simply propounded as dead, but as dead for them, and themselves dead with him.

Use. Here is direction to us about the improvement of our communion with Christ, to look more to the effect and fruit of sacraments; have we the communion of his death?

1. Of your baptism. Do you live as one that is washed from his sins, that is baptized into the death of Christ? What virtue have you to quell sin? What likeness do you express? Baptism is the best preparation for the Lord's supper; if you have the fruit of that, you may more comfortably come to the other: John xiii. 8, 'If I wash thee not, thou hast no part with me.' We are utterly unqualified and unprepared for the Lord's supper if we be not washed. Now though no man can say his heart is clean, yet every good christian maketh conscience of his baptismal vow; he purifieth himself as Christ is pure; the work is a-doing. If this conscience be not in us, the whole action is lost to us, yea, will bring a judgment upon us. What do we come about but the destruction of sin? Is it really your burden? Have you not only a wish but a will to get rid of it? If so you have been labouring in it, you desire solemnly to remember Christ's death, to strengthen your resolutions, and increase your dependence, that in these means you may meet with more encouragement; then come and see what Christ will do for you.

2. As to the Lord's supper, your great business here is to commemorate Christ's death, who is evidently set forth, and as it were crucified before your eyes. Now you do not commemorate his death as a tragical story, but as a mystery of godliness, and therefore you are to look to the end of it, which is the destruction of sin. This is what man needeth, this is that which God offereth.

[1.] This is needed by man; we are undone for ever if sin be not destroyed. We may take up the church's words: Lam. v. 11, 'The crown is fallen from our head; woe unto us, that we have sinned!' If we had a broken-hearted sense of what we have brought upon ourselves by sin, we would more prize our remedy: we come to be saved from sin, and so by consequence from wrath and hell. And shall we be cold in such addresses to God, while we have so much sin in us?

[2.] This is offered by God. His great intention of sending Christ into the world was to be 'a propitiation for our sins;' 1 John iv. 10, 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;' and therefore he set him forth in the gospel: Rom. iii. 24, 'Whom God hath set forth to be a propitiation through faith in his blood.' How is it offered?

(1.) It is dearly purchased, by the death of Christ; that was the price paid for our ransom, which both commendeth his love—Rom. v. 8, 'But God commendeth his love to us, in that while we were yet sinners Christ died for us'—and assureth our confidence: Rom. viii. 32, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'

(2.) It is freely offered: Isa. lv. 1, 'Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price;'

Rev. xxii. 17, 'And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come; and whosoever will, let him take the water of life freely.' These blessings come freely to you, though they cost Christ dear.

(3.) It is surely sealed and conveyed to every penitent believer; for God by deed and instrument reacheth out to every believer the body and blood of our crucified Saviour, or the benefits of Christ's death. To others it is a nullity; the whole duty is lost to them who regard iniquity in their hearts. Therefore resolve without any reservation to devote yourselves to God, always to watch and strive against sin.

SERMON III.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—ROM. VI. 4.

THE words are a proof that we are baptized into Christ's death. The apostle proveth it by explaining the rites of baptism. The ancient manner of baptism was to dip the parties baptized, and as it were to bury them under water for a while; and if baptism hath the figure of a burial, but with a hope to rise again, then it signifieth two things—Christ's death and resurrection, the one directly and formally, the other by consequence; and our communion with him in both: 'Therefore we are buried with him in baptism,' &c.

In the words the apostle speaketh—

1. Of something directly and primarily signified in baptism, 'We are buried with him,' &c.

2. Of something by just consequence and inference thence, 'That like as,' &c.

1. That which is primarily and directly signified in baptism, 'We are buried with him in baptism into his death.' The like expression you have, Col. ii. 12, 'Buried with him in baptism, wherein also ye are risen with him.' The putting the baptized person into the water denoteth and proclaimeth the burial of Christ, and we by submitting to it are baptized with him, or profess to be dead to sin; for none but the dead are buried. So that it signifieth Christ's death for sin, and our dying unto sin. You will say, If the rite hath this signification and use, why is it not retained? I answer—Christianity lieth not in ceremonies; the principal thing in baptism is the washing away of sin: Acts xxii. 16, 'Arise and be baptized, and wash away thy sins;' that may be done by pouring on of water as well as dipping. Other things were used about baptism then, as the stripping themselves of their clothes, even to stark nakedness; whence came the notions of putting off and putting on so frequently used: Eph. iv. 22, 24, 'That ye put off concerning the former conversation the old man;' and Col. iii. 9, 10, 'Seeing ye have put off the old man with his deeds, and have put on the new man,' &c.; Gal. iii. 27, 'As many of you as have been baptized into Christ have put on Christ.' Now none rigorously urge