

BE FAITHFUL UNTO DEATH TO YOUR CHRISTIAN BAPTISM'S GOD! -- Dr. N. Lee

Jesus said to His Ministers: "Keep on going into all the World, making all nations into disciples, baptizing them into the Name of the Father and the Son and the Holy Spirit -- teaching them to keep on observing all things whatsoever I have commanded you! And look, I am always with you -- even till the end of the World!" -- Matthew 28:19 *cf.* Revelation 7:3f & 14:1-7 & 15:2-4.

Now "making all nations into disciples" means catechizing and baptizing all Christ-professing adults and their children, and then training such always to be faithful to the one true Triune God. Baptism is a **badge** or **helmet** to be worn **lifelong** on the **head** of every **Christian Soldier**, from the womb to the tomb. It requires **allegiance** to, and under the banner of, **the King of kings**.

As the *Baptismal Formula* states:¹ "When we are **baptized** in the Name of the Father, God the **Father** witnesses and seals unto us that He makes an eternal Covenant of Grace with us and adopts us as His children and heirs, and therefore will provide us with every good thing and avert all evil from us or turn it to our profit. And when we are **baptized** in the Name of the **Son**, the Son seals unto us that He washes us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from all our sins and accounted righteous before God. In like manner, when we are **baptized** in the Name of the **Holy Ghost** -- the Holy Ghost assures us by this holy Sacrament that He will dwell in us and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely...the daily renewing of our life, till we finally shall be presented without spot or wrinkle among the assembly of the elect in life eternal.... Whereas all covenants consist of two parts, therefore we are by God through Baptism admonished of and obliged unto a new obedience -- namely, that we cleave to this one God (Father, Son, and Holy Ghost); that we trust in Him and love Him with all our heart, with all our soul, with all our mind, and with all our strength; and that we forsake the world, mortify our old nature, and keep on walking in a new and godly life."

The *Catechism* adds:²"The needful but...neglected **duty of improving our Baptism**, is to be performed by us **all our life**, especially in the time of temptation, and when we are present at the administration of it to others;^a by serious and thankful consideration of the nature of it, and of the **ends** for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our **solemn vow** made therein;^b by being humbled for our sinful defilement, our falling short of and walking contrary to the grace of Baptism and our engagements;^c by **growing up** to assurance of pardon of sin and of all other blessings sealed to us in that Sacrament;^d by drawing strength from the death and resurrection of Christ into Whom we are baptized for the mortifying of sin and quickening of grace;^e and by endeavouring to live by faith,^f to have our conversation in holiness and righteousness^g as those that have therein given up their names to Christ;^h and to walk in brotherly love, as being **baptized by the same Spirit** into one body."ⁱ

This is why the inspired Apostle Paul asks: "Shall we keep on continuing in sin, so that grace may abound? God forbid!... Don't you know, that as many of **us** as have been **baptized** into Jesus Christ -- were baptized into His death? Therefore we have been buried with Him by Baptism -- into death. So that just like Christ was raised up again from the dead by the glory of the Father -- even **we too should keep on walking in newness of life**. For as we have been planted together in the likeness of His death -- we shall also be, in the likeness of His resurrection! Knowing this -- that our old man has been crucified together with Him, so that the body of sin might be destroyed; so that from now on we should not keep on serving sin.... Regard yourselves to be dead indeed to sin -- but alive unto God through Jesus Christ our Lord!...

Neither keep on yielding your body-parts as instruments of unrighteousness unto sin! But **keep presenting** yourselves unto God, as those that are alive from the dead -- and your **body-parts as weapons of righteousness unto God!** For sin shall not keep on having dominion over you. For you are...under grace!"³ See too Acts 2:38-39 & 10:48 & 16:15 & 16:33 & 18:8 *etc.*

Baptism into the Name of the Triune God should **never be repeated!** Christians should rather die than recrucify their Saviour by submitting to rebaptism anywhere. Such is indeed a grievous sin. For it indicates a misplaced trust in the human administrator (whether Baptist, Presbyterian or Romanist *etc.*) -- rather than **always trusting only** in the **Triune God** in Whose Name alone one has been **baptized already!** Hence the *Confession of Faith* states⁴ that "it be a great sin to contemn...this ordinance (Exodus 4:24-26 [*cf.* Colossians 2:11-13])," and that "Baptism is but once to be administered to any person (Galatians 3:27 & Acts 2:38f & Titus 3:5)."

As the inspired Apostle states: "Let us go on unto perfection -- **not laying down again the foundation** of...the doctrine of **Baptism!**... For it is impossible for those who were once enlightened and have tasted of the heavenly gifts and were made partakers of the Holy Ghost and have tasted the good Word of God and the powers of the World to come -- if they shall fall away, to renew them again unto repentance; seeing **they crucify to themselves the Son of God afresh** and put Him to an open shame." Hebrews 6:1-6 (*cf.* Ephesians 4:4-6f).

Thus Chrysostom of Constantinople insists:⁵ "Baptism is effected once and for all.... Jesus does not die [and rise] again.... There is "no fresh baptism -- but hell itself awaits!" There is "one Lord, one faith, **one Baptism**.... It is **not possible** that Christ should be **crucified a second time**.... **He then that baptizes a second time, crucifies Him again**.... **How could one again be baptized?**... The thing is **impossible**... There is **no second Baptism!**"

Ambrose of Milan states:⁶ "The Prophet said: '**You shall sprinkle!**'... He who is baptized...has put on a garment.... You have **anointed my head!**... **Baptism is not to be repeated**.... [Hebrews 6:1-6]...must be considered as having reference to Baptism.... There is but one, not several, Baptism[s].... The **reiteration** by anyone of the Sacrament of **Baptism**, is **not permitted**."

Ambrose's greater pupil, Augustine of Hippo-Regius, is even clearer. "**To rebaptize even a heretic...is unquestionably a sin.**" Peter rightly refused to rebaptize the backslidden Simon in Acts 8:13-21. Baptism is God's gift -- even when given *via* a whore. Even a murderous priest's or heretics's baptisms are valid, as were those performed by Judas.⁷ Not surprisingly, then, also the Augustinian Calvin rightly insists that Baptisms by Romanists are unrepeatable. That would be so -- even if Satan himself were to baptize in the Name of the Triune God.⁸

So then, do not schismatically get rebaptized -- but rather "improve your Baptism" by **living the way all the baptized should live!** As Jesus assures us (Mark 16:16): "He that keeps on trusting, having been baptized, shall be saved; but he who does not keep on trusting, shall be damned!"

1) Reformed Church. 2) *Westminster Larger Catechism* 167 a) Col. 2:11-12 & Rom. 6:4, 6, 11 b) Rom. 6:3-5; c) I Cor. 1:11-13 & Rom. 6:2-3; d) Rom. 4:11-12 & I Pet. 3:21; e) Rom. 6:3-5; f) Gal. 3:26-27; g) Rom. 6:22; h) Acts 2:38; i) I Cor. 12:13-27. 3) Rom. 6:1-14. 4) *Westmin. Conf.* 28:5-7. 5) Chrys.: *Hom. on Rom.* 6:1-11; *Hom. on Eph.* 2:16 & 4:4-7; *Hom. on Heb.* 6:1-3. 6) Amb.: *On the Mysteries* VI:29f & VII:34f & VIII:43; and *Concerning Repentance*, II:7-12. 7) Aug.: *Ep.* 23; *On Baptism against the Donatists* I:10:13-12:8 & III:18:23-19:25 & V:20 & VI:10:15 & 12:19 & 21:29; *Tract. on John's Gospel* V:18 & VI:9-17f & VIII:25:48f; and *Eps. of Petilian* II:43:101-44:104. 8) Calv.: *Serm. on Dt.* 23:7; *Comm. on Ezek.* 16:20f; *Comm. on Am.* 5:25f.