

Chapter 24 Appendix

Eight Views of Baptism

Infant baptism represents the unconsciousness and insensibility of the person presumably receiving that baptismal grace through the proxy faith of a third party, parent, priest, or pastor; the effectiveness of the baptismal water is rendered valid by virtue of the prayer of this or another third party, presumably infusing the water with the Holy Spirit, which provides sacramental power—not unlimited Holy Spirit power, but limited in what it represents:

1. A physical substance endowed with the Holy Spirit power was argued to be a Christological mystery;
2. While saving faith has no limits, the spiritual efficacy of the sacrament is supposed to be limited by that which it represents.

In contrast, **believers baptism** requires a prior profession of faith, based on the prayer of the person who receives the grace of salvation thereby; baptism is only an outward symbol of the regeneration that has already taken place.

Roman Catholic Council of Trent (1546)	Martin Luther, "The Large Catechism" (1529)	Anglican Thirty-Nine Articles (1572) [Matthew Parker]	Methodist Book of Discipline (1784, 1808) [John Wesley]	John Calvin <i>Institutes</i> , Bk 4, Ch. 15, (~1546)	Westminster Confession (1646)	Alexander Campbell, <i>The Christian System</i> (1871)	Anabaptist Balthasar Hubmaier, "Summary of the Entire Christian Life" (1 July 1525)
Non-conversionistic		Conversionistic?		Conversionistic			
Infant Baptism						Believer's Baptism	
Sacramental Meaning ¹²³³ [application of the physical water of baptism as instrumentality]							Obedience
Infant baptism as providing remission of sins	Infant baptism as efficient call [cf. Rom 10:13]	Infant baptism as "a sign of regeneration"	Infant baptism as a sign of regeneration	Infant baptism as seal of irresistible grace	Infant baptism as sign and seal of the covenant of grace	Believers baptism as "the means of receiving" the benefits of salvation	Believers baptism as a public testimonial of a prior inward profession
3. ...if he denies that that [the] merit of Jesus Christ is applied both to adults and to infants by the sacrament of baptism rightly administered in the form of the Church , let him be anathema. ... 4. If anyone denies that	OF BAPTISM. "...But, in the first place, we take up Baptism, by which we are first received into the Christian Church. However, in order that it may be readily understood we will treat of it in an orderly manner, and keep only to that which it is necessary for us to know. For how it is to be maintained and defended against heretics and sects we	XXVII. <i>Of Baptisme.</i> Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration	XVII— <i>Of Baptism</i> Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new	1. BAPTISM is the initiatory sign by which we are admitted to the fellowship of the Church, that being ingrafted into Christ we may be accounted children of God. Moreover, the end for which God has given it (this I have	CHAPTER XXVIII. <i>Of Baptism.</i> I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of	CHAPTER XVI. BAPTISM. OF THE ACTION. III. 1. ...All authorized Greek dictionaries, ancient and modern, with one consent, affirm that action to be immersion; and not sprinkling or pouring. THE SUBJECT OF BAPTISM. IV. Characters,	[THREE] Thirdly; after man, inwardly and by faith, has surrendered himself to a new life, he must testify to it, outwardly and openly in the churches of Christ, in whose fellowship he enrolls himself, according to the ordinance and institution of

¹²³³Amazingly, this sacramental view, by its very nature, leads to a dualistic view of the material world: some physical objects are holy objects and others are not. Those who did not believe in this dualism of physical objects were themselves called "dualistic," in that they were framed to believe that physical objects could not be holy, only spiritual objects could be holy (thus the material world was evil by negation). In the first 1500 years of the church, the names Manichean and Docetic were applied to those people who felt that Holy Spirit power impacted the soul directly by the unseen filling from above (John 3:8). These latter folks were archheretics, as they did not believe in the sacraments as taught by both major territorial churches!

<p>infants, newly born from their mothers' wombs, are to be baptized, ... for this reason truly baptized for the remission of sins, in order that in them what they contracted by generation may be washed away by regeneration. 5. If anyone denies that by the grace of our Lord Jesus Christ which is conferred in baptism, the guilt of original sin is remitted, or says that the whole of that which belongs to the essence of sin is not taken away, but says that it is only canceled or not imputed, let him be anathema. ... But this holy council perceives and confesses that in the one baptized there remains concupiscence or an inclination to sin, which, since it is left for us to wrestle with, cannot injure those who do not acquiesce but resist manfully by the grace of Jesus Christ; indeed, he who shall have striven lawfully shall</p>	<p>will commend to the learned. "In the first place, we must above all things know well the words upon which Baptism is founded, ... namely, where the Lord Christ speaks in the last chapter of Matthew, v. 19: 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' "Likewise in St. Mark, the last chapter, v. 16: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' ... "Comprehend the difference, then, that Baptism is quite another thing than all other water; not on account of the natural quality, but because something more noble is here added; for God Himself stakes His honor His power and might on it. Therefore it is not only natural water, but a divine, heavenly, holy, and blessed water, and in whatever other terms we can praise it,—all on account of the Word, which is a heavenly, holy Word, that no one can sufficiently extol, for it has, and is able to do, all that God is and can do [since it has all the virtue and power of God comprised in it]. Hence also it derives its essence as a Sacrament, as St. Augustine also taught: <i>Accedat verbum ad elementum et fit sacramentum</i>. That</p>	<p>or newe byrth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confirmed: and grace increased by vertue of prayer vnto God. The baptisme of young children, is in any wyse to be retayned in the Church, as most agreable with the institution of Christe.</p>	<p>birth. The Baptism of young children is to be retained in the Church.</p>	<p>shown to be common to all mysteries) is, first, that it may be conducive to our faith in him; and, secondly, that it may serve the purpose of a confession among men. The nature of both institutions we shall explain in order. Baptism contributes to our faith three things, which require to be treated separately. The first object, therefore, for which it is appointed by the Lord, is to be a sign and evidence of our purification, or (better to explain my meaning) it is a kind of sealed instrument by which he assures us that all our sins are so deleted, covered, and effaced, that they will never come into his sight, never be mentioned, never imputed. For it is his will that all who have believed, be baptised for the remission of sins. Hence those who have thought that baptism is nothing else than the badge</p>	<p>grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world. II. The outward element to be used in the sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto. III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person. IV. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized. V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person</p>	<p>not persons, as such, are the subjects of baptism. Penitent believers—not infants nor adults, not males nor females, not Jews nor Greeks; but professors of repentance towards God, and faith in Christ—are the proper subjects of this ordinance. THE MEANING OF BAPTISM. VI. Baptism is, then, designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ; who "died for our sins," and "rose again for our justification." But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water, nor any other action, can secure to us the blessings of peace and pardon. It can merit nothing. Still to the believing penitent it is the <i>means</i> of receiving a formal, distinct, and specific absolution, or release from guilt. Therefore, none but those who have first believed the testimony of God and have</p>	<p>Christ. By that he informs the Christian churches, that is to say all brethren and sisters who live in the faith of Christ, that he has been instructed by the Word of Christ, and that he has already surrendered himself, in accordance with the will and law of Christ, to regulate his deeds, both positive and negative, by it. This he announces honestly and frankly. He promises that he will fight under Christ's battle, and strive even unto death. He asks to be baptized in water, by which means he may testify publicly his faith and intentions. ... From all this it follows that the outward baptism unto Christ is nothing else than a public profession of the inward obligation. By it, man confesses publicly that he is a sinner, and admits his guilt. Yet he believes that Christ, through His death, has atoned for his sins, and by His resurrection has made him righteous in the sight of God, our heavenly Father. Therefore he has</p>
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<p>be crowned. ... But if anyone is of the contrary opinion, let him be anathema.¹²³⁴</p>	<p>is, when the Word is joined to the element or natural substance, it becomes a Sacrament, that is, a holy and divine matter and sign. ... "Here you see again how highly and precious we should esteem Baptism, because in it we obtain such an unspeakable treasure, which also indicates sufficiently that it cannot be ordinary mere water. For mere water could not do such a thing, but the Word does it, and (as said above) the fact that the name of God is comprehended therein. But where the name of God is, there must be also life and salvation, that it may indeed be called a divine, blessed, fruitful, and gracious water; for by the Word such power is imparted to Baptism that it is a laver of regeneration, as St. Paul also calls it, Titus 3:5."¹²³⁵</p>			<p>and mark by which we profess our religion before men, in the same way as soldiers attest their profession by bearing the insignia of their commander, having not attended to what was the principal thing in baptism; and this is, that we are to receive it in connection with the promise, "He that believeth and is baptised shall be saved" (Mark 16:16)."</p>	<p>can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. VII. The sacrament of Baptism is but once to be administered to any person.</p>	<p>repented of their sins, and that have been intelligently immersed into his death, have the full and explicit testimony of God, assuring them of pardon. To such only as are truly penitent, dare we say, "Arise and be baptized, and wash away your sins, calling upon the name of the Lord," and to such only can we say with assurance, "You are washed, you are justified, you are sanctified in the name of the Lord Jesus, and by the Spirit of God." But let the reader examine with care our special essay on the Remission of Sins, in which this much-debated subject is discussed at considerable length.¹²³⁶</p>	<p>determined to confess openly and publicly the faith and name of Jesus Christ. Also he has promised to live henceforth according to the Word of Christ, but that not in human strength, lest the same thing befall him that befell Peter. Without me ye can do nothing, says Christ, but in the power of God the Father, and the Son, and the Holy Ghost. Man must, by word and deed, confess and magnify the name and praise of Christ, so that others through us may become holy and blessed. Just as we, through others who have preached Christ to us, have come to faith, and that the kingdom of Christ may be increased.¹²³⁷</p>
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¹²³⁴Council of Trent (19th Ecumenical Council), Fifth Session, 17 June 1546; from http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed 1 Jan 2005; Internet.

¹²³⁵Martin Luther, *The Large Catechism*, "Part Fourth: Of Baptism"; available at: <http://www.gutenberg.org/cache/epub/1722/pg1722.txt> (online) accessed 27 Sept 2012; Internet.

¹²³⁶Alexander Campbell, *The Christian System, in Reference to the Union of Christians, and the Restoration of Primitive Christianity, as Pleaded in the Current Reformation* (Cincinnati: Bosworth, Chase and Hall, 1871), 55-57.

¹²³⁷Balthasar Hubmaier, "Summary of the Entire Christian Life"; from "The Writings of Balthasar Hubmaier," collected and photographed by W. O. Lewis, translated by G. D. Davidson (Liberty, MO: Archives, William Jewell College Library), 1:57-66.