

## CHAPTER 24

### Baptism After Evangelism

#### Introduction:

1. Three commands:
  - a. To evangelize—"Go into all the world and preach the gospel to all creation"
  - b. To preach conversion—"You must be born again!"
  - c. To baptize—"Let each of you be baptized in the name of Jesus Christ"
2. Three promises:
  - a. "The harvest is plentiful, but the laborers are few"
  - b. "Whosoever calls on the name of the Lord will be saved"
  - c. "I will build My church!"
3. "One baptism," Eph 4:5:
  - a. This one baptism was exemplified by John the Baptist, when he baptized Jesus, Matt 3:16; Luke 3:21
  - b. This one baptism was practiced by the apostles and church leaders in the Book of Acts, e.g. John 4:1-2; Acts 8:38
  - c. This one baptism was preceded by the repentance of the one requesting it, and took place in enough water for complete immersion (insofar as possible):
 

"First. Observe concerning Baptism: Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him, and to all those who with this significance request it [baptism] of us and demand it for themselves. This excludes all infant baptism, the highest and chief abominations of the pope. In this you have the foundation and testimony of the apostles. Mt. 28, Mk. 16, Acts 2, 8, 16, 19. This we wish to hold simply, yet firmly and with assurance."<sup>1340</sup>

James Cuthbert spoke with unusual candor and eloquent clarity on the biblical conformity and historicity of baptism by immersion.<sup>1341</sup>
  - d. Yet, there is biblically a differentiation between the baptism of the Holy Spirit, which takes place at salvation, and water baptism, which takes place after salvation as a witness to that salvation

#### A. Why believer's baptism?

1. Because it is commanded in the New Testament by Jesus Christ, as part of the Great Commission, Matt 28:20
2. Because it is exemplified by Jesus Christ—who Himself was baptized by John the Baptist, Matt 3:13-17; Mark 1:9-11; Luke 3:21-22
3. Because it is the only method of baptism exemplified throughout the book of Acts, Acts 2:41; 8:12, 36; 9:18; 10:48; 16:15; 16:33; 18:8; 19:5
  - a. In which case, consistency in applying the "Regulative Principle" (must be taught and exemplified in Scripture), leaves no other choice but believers baptism
4. Because it is consistent with a conversionist theology, Rom 6:3-4

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<sup>1340</sup>"Schleitheim Confession [1527]," in *Baptist Confessions of Faith*, ed. by William L. Lumpkin (Valley Forge: Judson, 1959, 1969), 25.

<sup>1341</sup>James H. Cuthbert, *An Address on Baptism, Delivered in the Wentworth-Street Baptist church on Sunday Evening, June 11<sup>th</sup>, 1854* (Charleston, SC: James, Williams, and Gitsinger, 1854), 16-22.

5. Because it allows for a professing membership:
  - a. As opposed to that of the non-professing church of the multitudes [1 Cor 10:5] (which is a foregone conclusion in a State-Church-type system), or
  - b. A verbal confession only membership, Gal 3:27; cf. 2 Cor 6:14-18

## **B. What of believer's baptism?**

1. The NT order is absolute: repentance and faith first, baptism second:
  - a. The order in the command of Christ is clear, Matt 28:19-20:
    - 1) First a disciple is won as a disciple
    - 2) Next he is baptized, as the first step of obedience
    - 3) Finally, after he is baptized, he is taught to obey all that Christ has commanded in the fellowship of the church
  - b. This same order is taught in Mark 16:16:
    - 1) He who has believed
    - 2) And has been baptized.
  - c. This was also order of the baptism in the Book of Acts is clear in a number of places:
    - 1) Acts 2:38:
      - a) Repent
      - b) And each of you be baptized
    - 2) Acts 2:41:
      - a) Received his word
      - b) Were baptized.
    - 3) Acts 8:12:
      - a) They believed
      - b) And they were baptized, men and women alike
    - 4) Acts 8:13:
      - a) Simon believed
      - b) And when he was baptized
    - 5) Acts 8:35-39:
      - a) Philip evangelized
      - b) The Eunuch asked to be baptized
      - c) Philip confirmed that he was baptized upon confession of his faith, the eunuch saying "I believe that Jesus Christ is the Son of God"
      - d) They both went in and out of the water (exemplifying baptism by immersion)
    - 6) Acts 9:18:
      - a) Paul received sight (symbolic of salvation)
      - b) And was baptized
    - 7) Acts 10:47-48:
      - a) They were filled with the Holy Spirit (symbolic of salvation)
      - b) And were baptized in the name of the Lord
    - 8) Acts 16:14-15:
      - a) Lydia was listening
      - b) The Lord opened her heart to respond [favorably]
      - c) She and her household were baptized
    - 9) Acts 16:30-33:
      - a) The jailer asked, "What must I do to be saved?"
      - b) Paul responded, "Believe on the name of the Lord Jesus Christ and you will be saved"
      - c) The jailer's verbal response not being recorded, he took them out of prison and washed their wounds
      - d) He and his household were immediately baptized

- 10) Acts 18:8:
  - a) When they heard,
  - b) Where believing,
  - c) And were being baptized.
- 11) Acts 19:3-5:
  - a) John's baptism was one of repentance, anticipating the coming Messiah, in whom they ought to believe
  - b) When they heard this
  - c) They were baptized
- 12) Acts 22:16—hear is a verse, imbedded in the testimony of Paul before King Agrippa and all the crowds of people watching, wherein two concepts have unfortunately been prooftexted, completely overriding all the prior examples in the Book of Acts: (1) that physical baptism = the washing away of spiritual sins; and (2) that baptism = calling on the name of the Lord (cf. Rom 10:13):
  - a) To Paul: "God has appointed you"
  - b) "To be a witness of what you have seen and heard"
  - c) "And now, why do you delay? Arise and be baptized"
  - d) Signifying the washing away of sins
  - e) Signifying the calling on the name of the Lord to be saved (note, also, the inverted order of these last two concepts).
- d. In fact, the NT never departs from this order.
  - 1) Much to the chagrin of others who adhere to infant baptism, although they try to find it in the phrases "and her household" (Acts 16:15, "after she and her household had been baptized"), or again, "Cornelius was waiting for them and had called together his relatives and close friends. ... and he ordered them to be baptized," Acts 10:24, 48)
  - 2) Consider, for example, the rhetorical question of James H. Cuthbert:
 

"In other words, what place can infant baptism find in a church where the ministers of Christ are authorized to administer the ordinance only on a personal and voluntary profession of faith?"<sup>1342</sup>
- e. Note also that adherence to believers baptism is often related to belief in the evangelism mandate.
- f. By the way, many have died as martyrs, because of their belief and observance that believer's baptism was the only God-ordained method of baptism!<sup>1343</sup>
2. Baptism is a sign of true repentance:
  - a. It is a sign of leaving the old life, Rom 6:3-4
    - 1) Which sometimes means clearly leaving an old religious system or church.
  - b. People who believe and do not want to be baptized is a sign that they have not repented of their past life
  - c. One must remember that Simon the Sorcerer believed and was baptized (Acts 8:12), yet after wanting to buy the power of the Holy Spirit, Peter said, "You have no part of portion in this matter" (Acts 8:21)—therefore confirming that he was not saved!

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<sup>1342</sup>Ibid., 16.

<sup>1343</sup>See Thieleman J. van Braght, *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Profession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Savior, From the Time of Christ to the Year A.D. 1660*, trans by Joseph F. Sohm (1660; 1748; 1837; 1853; Scottsdale, PA: Herald Press, 2007).

### C. Benefits of believers baptism?

1. Allows for obedience of the command of Christ, and follows the example of Christ and the Book of Acts
2. Provides a clear break for the baptismal candidate:
  - a. From a life of sin
  - b. From baptism in a past church that likely did not emphasize conversion
3. May differentiate between the seed sown in shallow soil and the other soils in follow-up, cf. Matt 13:20-21
4. Provides a NT method of counting professions of faith, Acts 2:41
5. Provides a visual examples of:
  - a. The washing of regeneration, Titus 3:5
  - b. Death to the life of sin, and being raised to newness of life, Rom 6:3-4
6. Provides a point of entry into the local church membership, 1 Cor 12:3
7. Provides a cooperative commonality between like-minded churches

### D. Baptism and Salvation:

1. To equate salvation directly with baptism confuses the work of the Holy Spirit
  - a. Does the Holy Spirit need a physical object (like water) in order to be sacramentally-present to bring salvation?
  - b. Is the presence of the Holy Spirit, sacramentally enduing the water with His power, so effective as to bring salvation to an infant, even though he cannot respond to the gospel by repentance and faith, as the Scriptures everywhere else show to be necessary?
2. In fact, baptism is not mentioned in key places, where if it were endelibly linked to salvation it should be mentioned:
  - a. Baptism is not mentioned as a response in Luke's Great Commission, Luke 24;
  - b. Further, 1 Cor 15:1-8, the great passage where Paul explains the Gospel, does not mention Baptism.
3. While Paul was sent to preach salvation (Acts 20:18-21 et al.), he specifically states that Christ did not send him to baptize, subordinating this ordinance below that of evangelizing, 1 Cor 1:17:
  - a. Where baptism crucial and pivotal to the work of the Holy Spirit in salvation, Paul could not have made this statement;
  - b. Rather, we find that Paul taught the need for a hearing of faith, Gal 3:1-5; Heb 4:2.

### E. Some Confusing Aspects of Infant Baptism:

1. Infant baptism does not fit with the teaching of the New Testament, such as:
 

Eph 2:1-3, "And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest"

Especially:

  - v. 3, "among them we too all" (therefore, he included all baptized Christians, whether they were circumcised Jews or non-circumcized Gentiles);
  - v. 3, "we too all formerly lived [had our conversation conducted ourselves]" (hence, prior to salvation, being in depravity, there was a lifestyle and a mindset involved;

Clearly this passage cannot relate to the infant baptized person who, presumably, would never relate to this verse.

Eph 2:5, "even when we were dead in our transgressions"  
 Indicating a past state of existence in sin prior to salvation.

Col 2:13, "when you were dead in your transgressions"  
 Indicating a past state of existence in sin prior to salvation.

2. Infant baptism removes many of the symbolic elements of baptism, as they relate to conversion (as noted above).
3. Infant baptism blurs the lines in salvation, particularly the need for instantaneous conversion, by inserting an intermediate state—baptized, but not yet saved?
  - a. In the Presbyterian Church of America, infant baptism must be “confirmed” at a later date, which process is also made into a “cycle of life” event at a predetermined age:
    - 1) The words sometimes used in baptism: “He has commanded us to place the mark of the covenant upon our children”  
This author is unfamiliar with the location of this command in the New Testament.
    - 2) The caveat: “grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated” (Westminster Confession, see below)
    - 3) Thus “Confirmation” becomes an act in which the faith of the infant baptism is “confirmed” by the party who received that infant baptism  
Perhaps the Bible accepts confirmation by “fruits of repentance”?
    - 4) In this “cycle of life” program, whence comes genuine individual repentance and faith?  
Here we find in this system a built in propensity to anti-individualism toward those believing in “You must be born again!”
  - b. This problem was also addressed by Jose Prado Flores (a.k.a. P  p  ), in his book written to “re-evangelize” baptized Roman Catholics. At first Flores appears to sound somewhat Evangelical in his *Comment   vang  liser les baptis  s* [How to Evangelize the Baptized]:<sup>1344</sup>

“One can synthesize Jesus’ salvific work with only one word: He evangelized. To summarize the activity of the Church, one word is sufficient: to evangelize.

“Evangelizing is announcing and initiating the Kingdom of God in this world with the power of the Holy Spirit. This was the motive for which the Son of God came to this earth. With this same motive he sent his apostles.

In the beginning of the Primitive Church, only the converted were baptized. Today, it is the inverse, we have to convert those who are [already] baptized.

“In the first years of the Christian era, the Church made itself the missionary and proclaimed the Good News of salvation in the whole world. Today it is the Church herself who must be evangelized from the interior. The Church is no longer the boat who fishes for men in the world, but it is rather the lake itself where Jesus throws out his nets to fish for those who no longer believe.”<sup>1345</sup>

Several portions are of particular interest in this writing:

- 1) His statement within the kerygma that he teaches, that “Jesus has already saved you.”<sup>1346</sup>
- 2) An interesting paragraph on Mary as part of the evangelizing process:

“Evangelization has a model that we cannot forget: Mary. Jesus who is dying on the cross, who rose and intercedes for us is really and truly her son; she gave him to us by the action of the Holy Spirit. Jesus is the unique mediator that she gave us. She therefore collaborated in a certain way in the birth of all and of every believer.”<sup>1347</sup>

- 3) The citing of Paul VI’s 1975 encyclical *Evangelii Nuntiandi* here and there (e.g. p. 138).

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<sup>1344</sup>“He spent a period of catechetical study at the pastoral Institute Lumen Vitae in Belgium, from which he returned in a completely special way to form leaders for Charismatic Renewal” (Jos   Prado Flores, *Comment   vang  liser les baptis  s* [How to Evangelize the Baptized], translated from Spanish by Val  rien Gaudet, preface by   milien Tardif, M.S.C. [cf. *Missionarii Sacratissimi Cordis* or Missionaries of the Most Sacred Heart]; [Ste-Foy, Qu  bec :   ditions Anne Sigier, 1989 ; Nouan-Le-Fuzelier, France :   ditions du Lion de Juda, 1989], 7; translation mine from the French).

<sup>1345</sup>Ibid., 15 ; translation mine.

<sup>1346</sup>He elaborated this heading for his point in outline form: “Jesus does not save you. He has already saved you” (*ibid.*, 85); translation mine.

<sup>1347</sup>Ibid., 133-134; translation mine.

- 4) In a section on the importance of the church, this book emphasizes community groups, as well as the whole Church, Dioceses, and individual parishes.<sup>1348</sup> This section appears to be a response to the so-called “Catholic Charismatic” movement initiated in the late 1960s, and to the 1975 Encyclical of Paul VI, which sternly warned small groups from straying from the oversight of their local priests.
4. Infant baptism tends to confuse the importance of conversion, as conversion loses its significance as resulting in a complete change of nature:
- a. For the strict Calvinist, it would seem that infant baptism confirms that the children of the saved enter a “Covenant of Grace”, infant baptism being the symbolic act of their entering that covenant:
- 1) Infant Baptism ties “Irresistible Grace” to a human act, rather than to divine election:
    - a) It turns election and predestination into a work—a human work
    - b) It makes salvation a man-oriented thing, and it introduces the Augustinian and Medieval doctrinal concept of signs and symbols into the mix—wherein God salvifically flows the powers of His grace through the physical specimens of the water (in this case)
  - 2) If such is the case, then the change of nature is not in space and time at the point of conversion, but rather it is removed to the foundations of the world in election and predestination, therefore blurring the importance of:
    - a) The hearing of the Gospel for salvation;
    - b) The need for a hearing of faith; and
    - c) The act, time, and manner of conversion.
  - 3) Some high Calvinists therefore consider any discussion of a “manner of salvation” as man-made, while perhaps ignoring the “log in their own eye,” that of infant baptism as administered by man.
  - 4) Two sources of truth to which Calvin found solace on infant baptism were:
    - a) The ancient doctors:

“For there are not a few in this sorry sequel, and principally those who want to contradict the Doctors: who being preoccupied with pride and presumption, see not a drop of all that we tell them: or more likely by obstinacy and malice deliberately close their eyes in order not to see clearly, when it is presented to them with clarity”<sup>1349</sup>

“Therefore as it is, there is no doctor so ancient, that does not confess that always it [infant baptism] has been the usage since the time of the Apostles. I wanted to touch on this point in passing, not for any other reason, than to advise the simple, that it is an impudent accusation of these inventors to make us believe that ancient observance is [actually] a superstition newly forged, and to feign that it was sold by the Pope: as it is the case that the entire Church has hitherto maintained it that never has it been thought that it came from the papacy, nor that we heard not speak of it. As for the rest, [p. 17] I do not demand that ancient practice serve as proof of anything, unless it finds itself founded on the word of God. . I know that the custom of man does not give authority to the Sacraments: likewise that for proper use, one ought not regulate according to the same. Let us come then to the true rule of God, as we have said: being, unto the word, which here ought alone to have the place. Their intention is, that we cannot communicate baptism, unless unto him who requests it, making profession of [his] faith and repentance. And likewise that the Baptism of little children is the invention of men, against the word of God.”<sup>1350</sup>

If such is actually true, then it appears that Calvin fell prey to Medieval Scholasticism, the very thing that he said elsewhere that he was trying to avoid.

<sup>1348</sup>Ibid., 144-147.

<sup>1349</sup>Jehan Calvin, “Brief Instruction ... against the [combined] errors of the ... the Anabaptists” (Geneva: Jehan Girard, 1544); from *Corpus Reformatorum*, vol 35; Ioannis Calvini, *Opera Quae Supersunt Omnia*, vol. 7 (Brunsvigae: Schwetschke, 1868), 45-142; from Google Books: Ioannis\_Calvini\_Opera\_quae\_supersunt\_omn.pdf; accessed 4 Aug 2009; Internet; translation mine.

<sup>1350</sup>Ibid.

b) The [Second] Council of Orange (529 A.D.)<sup>1351</sup>

This so-called Augustinian council placed the reception of grace at [infant] baptism; and undermined the need for evangelism and evangelists among previously infant baptized people. In essence, it paved the way for the Medieval persecution of and inquisition of those who did not adhere to infant baptism as a proper, final, and unrepeatable means of salvation.

- b. Some Lutherans place infant baptism as part of the “call” in Rom 10:13:
  - 1) Confirmation then allows the infant baptized to confirm the vow of the parents at baptism i.e. their calling on the Lord on behalf of the infant at baptism
  - 2) In this view, it becomes necessary in evangelism to find out if the contact has been baptized, since, if he/she has been baptized, they do not need to respond to the Gospel, since they already have responded positively to the Gospel vicariously through their parents
  - 3) Furthermore, the rite of infant baptism necessitated some type of confirmation of the baptism vows of the parents by the infant recipient of baptism; hence “Confirmation”
- 5. Infant baptism can also tend towards a universalistic approach to salvation:
  - a. All those who have been baptized are saved, whether they are born again or not
  - b. This complexity is why the Catholic church equates infant baptism with being “born again,”<sup>1352</sup> as do the Anglican and Methodist churches, and, in order to make baptism a symbol of something that happens in heaven,<sup>1353</sup> they teach that baptism washes away of original sin
- 6. Infant baptism renders some aspects of evangelism unclear, particularly that of the call to conversion for one who has already been baptized:
  - a. Annulling the need for the New Testament practice of an invitation to salvation
  - b. Making the prayer of the repentant sinner (a “Sinner’s Prayer”) null and void
- 7. Infant baptism blurs or mutes personal accountability in discipleship:
  - a. As the first act of Christian discipleship, Christ places the burden of accountability on the person being baptized, just like the decision for Christ is the personal responsibility of the person who is making the profession of faith (Mark 16:16; Matt 28:19)
  - b. Without the personal accountability of baptism, how can the person involved be held personally accountable for any other act of discipleship, such as “observing whatsoever the Lord has commanded,” Matt 28:20
  - c. Personal and individual accountability is one of the primary motivations of living a holy life: Gal 6:7-8, “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life.”
    - 1 Thess 4:6, “For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; ... *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*.”

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<sup>1351</sup>See Appendix following Chapter 10.

<sup>1352</sup>*Catechism of the Catholic Church*, §1213, 1215, 1238.

<sup>1353</sup>“For as Augustine, the egregious Doctor, says in the book *on Christian Doctrine*: ‘Every doctrine is of things, and/or signs. But even things are learned through signs. But here (those) are properly named things, which are not employed to signify anything; but signs, those whose use is in signifying.’ But of these there are some, whose every use is in signifying, not in justifying, that is, which we do not use except for the sake of signifying something, as (are) some Sacraments of the Law [legalia]; others, which not only signify, but confer that which helps inwardly, as the evangelical Sacraments (do).” (Peter the Lombard, *Book of Sentences*, Book 1, Distinction 1, Chapter 1; available from: <http://www.franciscan-archive.org/lombardus/opera/l1-01.html>; Accessed: 16 May 2006; Internet).

**F. Moving a new believer from faith to baptism:**

1. Affirm assurance of salvation:
  - a. Allow for the new believer to share his commitment to Christ through testimony to others
  - b. Go public with decision by going forward for salvation at the next Sunday service (as applicable and possible)
2. Teach baptism as the first step of obedience (beginning a life of confessing Christ before men):
  - a. Note different approaches to baptism or lack of it in follow-up materials<sup>1354</sup>
  - b. Go public with baptism the next Sunday:
    - 1) Some teach the need for a new believers class prior to baptism, this does not follow the Bible's pattern, and seems unnecessary
    - 2) What is important is that the baptismal candidate does not think that baptism saves him

**G. Some complexities for further thought:**

1. Following a single-church revival:
  - a) Should baptisms be done immediately each night of the revival after people come forward to profess Christ?
  - b) Should a baptismal service be held on the last night of the revival?
  - c) Should the evangelist baptize the new converts, or should the pastor baptize them?
2. Of multi-church crusades:
  - a) Should there be baptisms each night as part of the multi-church crusades, or should a baptismal service be organized on the last night, or should each individual church have one?
  - b) Should not the evangelist urge new converts to join a church and be baptized as soon as possible? And if so, how could he say this if some of the churches adhere to the doctrine of infant baptism? And if not, is the evangelist muting part of the message of Scripture regarding obedience after the new birth?
  - c) Is it confusing to church members and new believers to organize crusades with other denominations who do not have the same views regarding believers baptism?
3. On the requirement of a waiting period before baptism:
  - a. Should persons be baptized the same day as seems exemplified in the book of Acts, or should it be at an appropriate time as seems exemplified in Matt 3:13?
  - b. Should the new convert be required to pass some type of character check or doctrinal text before being baptized?
4. Can there be baptism prior to a local church being planted in a pioneer area (i.e. no local church is available, such as on the mission field)?
  - a. Similarly, are new converts baptized into Christ, into a local church fellowship, or both?
5. Does the requirement of believer's baptism assure a redeemed membership?
6. Who is to initiate the request for baptism?
  - a) The new believer (Acts 8:36)
  - b) The preacher (Acts 2:38), or
  - c) The parents of the child (by inference, Acts 16:15)
7. Is baptism merely symbolic, or is there some sacramental benefit?
  - a. Or is some covenantal grace conferred through baptism
  - b. Is a baptized believer somehow brought into the family of God in a way that he was not through verbal confession of Christ?
8. Can believer's baptism be held high without drifting into baptismal regeneration?

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<sup>1354</sup>Johnston, *Charts for a Theology of Evangelism*, Chart 31, "Comparing Follow-Up Tools," 56-57.

9. What is the theological weight of believer's baptism?
  - a. Does not an emphasis on believer's baptism (after the fact) necessarily signify a corresponding belief in the substitutionary atonement—He did it all?
  - b. Does not an emphasis on believer's baptism also necessarily signify belief in instantaneous conversion—"You must be born-again" (John 3:7)?
  - c. What of believer's baptism and election and predestination? [see above]
10. What may baptism mean for those who hold to various views of the atonement?
  - a. Example theory—following the example of Christ
  - b. Kingdom theory—entering the kingdom or kingdom work inaugurated by Christ
  - c. Reconciliation theory—connecting with Christ, beginning a relationship of service for Christ, and/or living for Christ
    - 1) The reconciliation approach seems to be where Martin Luther was on infant baptism (entering a covenant community) and the Lord's Supper (consubstantiation)
    - 2) The reconciliation approach seems to be the view toward which many seeker-friendly churches have evolved, as well as the child of the seeker-friendly movement, the emergent church movement.
  - d. Substitutionary theory—a symbol of death to sin (repentance) and life in the resurrection power of Christ (faith), Rom 6:3-4
11. What of "Baptism in the Name of Jesus Only":
  - a. This phrase is used by the United Pentecostal Church to describe their adherence to the pattern of Acts 19:5-6, after which baptism there was included "speaking with tongues and prophesying"
  - b. While baptism is commanded and repeated in the Book of Acts, and while the Trinitarian formula is given in Matt 28, speaking in tongues is only mentioned in three places in the Book of Acts (Acts 2:3-4; 10:46; and 19:6), and it provided a theological purpose (affirming true conversion; showing that disciples of John the Baptist were not saved without hearing the post-resurrection Gospel of Christ) and ethnological purpose (advance of Gospel from Jews to Gentiles)

### Several Historical Curiosities:

1. On the mode of baptism (pre-165 A.D.), Didache 7:1-4:
  - <sup>1</sup> "And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water.
  - <sup>2</sup> "But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm.
  - <sup>3</sup> "But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit.
  - <sup>4</sup> "But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before"
  - a) On the mode of baptism:  
 In living water, cold or warm  
 Pouring is a last resort  
 Pouring is to be done in three parts, in the name of the Father, in the name of the Son, and in the name of the Holy Spirit  
 It can be conjectured, therefore, that baptism by immersion was also done thrice, which was also another method in the pre-Medieval Church<sup>1355</sup>

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<sup>1355</sup>"But with respect to trine immersion in baptism, no truer answer can be given than what you have yourself felt to be right; namely that, where there is one faith, a diversity of usage does no harm to holy Church. ... But, inasmuch as up to this time it has been the custom of heretics to immerse infants in baptism thrice, I am of opinion that this ought not to be done among you; lest, while they number the immersions, they should divide the Divinity, and while they continue to do as they have been used to do, they should boast of having got the better of our custom" (Gregory I, Epistle xliii, "To Leander Bishop of Hispalis" [A.D. 591]; available at: <http://www.ccel.org/ccel/schaff/npnf212.iii.v.i.xxx.html>; accessed: 26 Aug 2008; Internet).

- b) On preparation for baptism:  
 It is clear that a time period of preparation was added between conversion and baptism, a move away from the examples of Acts 2, 8, 10, 16, and 18  
 Further, was added the human element of fasting  
 It must be understood that by the time of the Second Council of Orange (529 A.D.), the ritual of baptism itself was made into a reception of grace  
 One cannot presume that infants are considered in this portion, as the baptismal candidate is required to prepare by fasting
- c) Some Biblical comments (as noted above):
- 1) The only examples of Baptism in the Bible are by [complete] immersion in the water;
  - 2) Some advocate other means, such as sprinkling<sup>1356</sup> or pouring, which appears to lack the Rom 6:3-4 analogy of burial with Christ.
2. On rebaptism:
- a) Rebaptism brought in the in-authenticity of infant baptism, which is strongly held by Rome since prior to:
- 1) Augustine's *Contra Donatisten* (402-412)
    - (a) It appears that this entire controversy was sparked by a Donatist who dared to rebaptize one previously baptized as a Roman Catholic
    - (b) Furthermore, Augustine was so energetic against the Donatists that he called not only for political repression, but also for physical discipline.<sup>1357</sup>
  - 2) Second Council of Orange (529):<sup>1358</sup>
    - (a) This entire document is based on the effectualness of [infant] baptism, to wash away original sin and regenerate the soul of the recipient

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<sup>1356</sup>Note the teaching of Methodist William Arthur: "One word as to the mode of this baptism. In this case we have one of the perfectly clear accounts contained in Scripture of the mode wherein the baptizing element was applied to the person of the baptized. The element here is fire, the mode is shedding down—"hath shed forth this." 'It sat upon each of them.' Did baptism mean immersion, they would have been plunged into the fire, not the fire shed upon them. The only other case in which the mode of contact between the baptizing element and the baptized persons is indicated in this: 'And were all baptized to Moses in the cloud and in the sea.' They were not dipped in the cloud, but the cloud descended upon them; they were not plunged into the sea, but the sea sprinkled them as they passed. The Spirit signified by the water is *never once promised under the idea of dipping*. Such an expression as 'I will immerse you in my Spirit,' 'I will plunge you in my Spirit,' or 'I will dip you in clean water,' is unfamiliar to the Scripture. But 'I will pour out my Spirit upon you,' 'I will sprinkle clean water upon you,' is language and thought familiar to all readers of the Bible. The word 'dip,' or 'dipped,' does not often occur in the New Testament; but when it does, the original is *never* 'baptize,' or 'baptized'" (William Arthur, *The Tongue of Fire or, The True Power of Christianity* [New York: Abingdon-Cokesbury, 1856]), 25-26).

<sup>1357</sup>"For the Donatists met with the same fate as the accusers of the holy Daniel. For as the lions were turned against them, so the laws by which they had proposed to crush an innocent victim were turned against the Donatists; save that, through the mercy of Christ, the laws which seemed to be opposed to them are in reality their truest friends; for through their operation many of them have been, and are daily being reformed, and return God thanks that they are reformed, and delivered from their ruinous madness ...

"...If the true Church is the one which actually suffers persecution, not the one which inflicts it, let them ask the apostle of what Church Sarah was a type, when she inflicted persecution on her hand-maid. ... But if we investigate the story further, we shall find that the handmaid rather persecuted Sarah by her haughtiness, than Sarah the handmaid by her severity: for the handmaid was doing wrong to her mistress; the mistress only imposed on her a proper discipline in her haughtiness ...

"26. But God in His great mercy, knowing how necessary was the terror inspired by these laws, and a kind of medicinal inconvenience for the cold and wicked hearts of many men, and for that hardness of heart which cannot be softened by words, but yet admits of softening through the agency of some little severity of discipline, brought it about that our envoys could not obtain what they had undertaken to ask" (Augustine, "Epistle concerning the Correction of the Donatists" [or epistle clxxxv], translated by J. R. King, in Philip Schaff, *Ante-Nicene Fathers* (online); available at: <http://www.ccel.org/ccel/schaff/npnf104.doc>; accessed 24 April 2007).

<sup>1358</sup>For a transcript of all the Canons of the 529 "Second Council of Orange" (with commentary) see the addendum at the end of Chapter 10.

- (b) This document makes the questioning of a[n infant] baptized individual's salvation heretical
  - (c) Therefore, post-Orangian, it is against Rome's Tradition to share the Gospel with [infant] baptized Catholics, call them to commitment, and it is especially wrong to [re]baptize them!
- 3) Hence succinctly states the 1994 *Catechism of the Catholic Church*:  
 "Thus the two principal effects [of baptism] are purification from sins and new birth in the Holy Spirit."<sup>1359</sup>
- b) If the pre-conversion baptism is deemed invalid, as believed by this author, then it ought to be applied biblically after conversion
3. Notice that the 13<sup>th</sup> Century so-called Cathars, spent a significant time describing the need for the "Baptism of the Holy Spirit" in their Gospel presentation and/or manual of church order:<sup>1360</sup>

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<sup>1359</sup>*Catechism of the Catholic Church* (London: Geoffrey Chapman, 1994), §1262.

<sup>1360</sup>"Peter, you want to receive the spiritual baptism, by which is given the Holy Spirit in the church of God, with the holy preaching, with the laying on of hands of 'good men.' Of this baptism our Lord Jesus-Christ says, in the gospel of Saint Matthew (xxviii, 19, 20), to his disciples: 'Go and instruct all the nations, and baptize them in the name of the father and of the son and of the Holy spirit. And teach them to keep all the things which I commanded you. And behold that I am with you for ever until the consummation of the age.' And in the gospel of Saint Mark (xvi, 15), he says: 'Go unto all the world, preach the gospel to every creature. And he that believes and is baptized will be saved, but he that does not believe will be condemned.' And in the gospel of Saint John (iii, 5) he says to Nicodemus: 'In truth, in truth I tell you that no man will enter the kingdom of God if he has not been regenerated by water and the Holy spirit.' And John the Baptist spoke of this baptism when he said (gospel of Saint John, i, 26-27, and gospel of Saint Matthew iii, 2): 'It is true that I baptize with water; but he who is to come after me is stronger than I: I am not worthy to tie the strap of his sandals. He will baptize you with the Holy spirit and with fire.' And Jesus-Christ says in the Acts of the Apostles 9 i, 5): 'For John baptized with water, but you will be baptized by the Holy Spirit.'" This Holy baptism by the laying on of hands was instituted by Jesus-Christ, according to the report of Saint Luke, and he says that his friends would do it, as was reported by Saint Mark (xvi, 18): 'They will lay their hands on the sick, and the sick shall be healed.' And Ananias (Acts, ix, 17 and 18) did this baptism to Saint Paul when he was converted. And later Paul and Barnabas did it in many places. And Saint Peter and Saint John did it upon the Samaritans. For Saint Luke says so much in the Acts of the Apostles (viii, 14-17): "The apostles who were in Jerusalem having heard that those in Samaria had received the Word of God, sent unto them Peter and John. Whom having arrived prayed for them so that they received the Holy spirit, for he had not yet descended upon any of them. So they laid their hands upon them, and they receive the Holy spirit.' This Holy baptism by which the Holy spirit is given, the church of God has kept it up until now, and it has come from 'good men' to 'good men' up until now, and it will be so until the end of the world. And you must hear that the power is given to the church of God to bind and unbind, and to forgive sins and hold them, as Jesus says in the gospel of Saint John (xx, 21-23): 'As the father has sent me, I send you also. When he had said these things, he blew and told them: Receive the Holy spirit; those unto whom you forgive the sins, they will be forgiven them, and those of whom you retain them, they will be retained.' And in the gospel of Saint Matthew, he said to Simon Peter (xvi, 18, 19): 'I tell you that you are Peter, and on this rock I will build my church, and the doors of hell will have no strength against it. And I will give you the keys of the kingdom of heaven. And something that you bind on earth, it shall be bound in the heavens, and something that you unbind on earth, it shall be unbound in the heavens.' And in another place (Matthew xviii, 18-20) he says to his disciples: 'In truth I tell you that something that you bind on earth, it shall be bound in the heavens, and something that you unbind on earth, it shall be unbound in the heavens. And again in truth I tell you: if two or three persons gather on earth, all things, whatever they ask, will be accorded them by my father who is in heaven. For there where two or three persons are gathered in my name, I am there in their midst.' And in another place (Matthew x, 8), he says: 'Heal the sick, raise the dead, cleanse lepers, chase [out] demons.' And in the gospel of Saint John (xiv, 12), he says: 'He who believes in me will do the works that I do.' And in the gospel of Saint Mark (xvi, 17-18), he says: 'But those who believe, these signs will follow them: in my name they will chase [out] demons, and they will speak in new languages, they will remove serpents, and if they drink something deadly, it will do no ill to them. They will lay their hands on the sick and they will be healed.' And in the gospel of Saint Luke (x, 19), he says: 'Behold I have given you the power to walk on serpents and scorpions, and on all the forces of the enemy, and nothing will harm you.'

"If you want to receive this power and this strength, you must hold all the commandments of Christ in the new testament according to your power. And know that he has commanded that man does not commit adultery, neither homicide, neither lies, that he swear no oath, that he does not take nor steal, nor that he does to others that which he does not want done to himself, and that man forgives whoever has done him wrong, and that he loves his enemies, and that he prays for those who slander him and for his accusers and that he blesses them, and if he is struck on one cheek, that he extend [to him] the other one, and if someone takes his shirt [Occ. *la gonella*; Fr. *la gonelle*], that he allow

- a. This “dry baptism” used the symbol of the Bible held over the head of the candidate instead of the use of water
- b. Quite a contrast to the “Holy Water” used for infant baptism by the Church of Rome, as described by the Medieval Martyr, Gerard de la Motte (d. 1227):

15. In baptism they leave out the most important part, namely the preaching of the Gospel; and add their own, conjure salt, grease, spittle, and tapers, and exorcise the devil from children which he never possessed.”<sup>1361</sup>

- c. This baptism is interesting in light of the Anabaptist Balthasar Hubmaier’s view of Spirit Baptism (see below)
- d. And it is also interesting as related to Spirit Baptism taught in contemporary Charismatic<sup>1362</sup> or Pentecostal churches<sup>1363</sup>

[him] his coat, and that he does not judge nor condemn, and many other commandments that are commanded by the lord to his church. For Saint John says in the epistle (first, ii, 15-17): ‘O my very dear [ones], may you not love the world, nor the things that are in the world, the love of the father is not in it. For all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of live, which is not from the father, but from the world; and the world will pass, likewise its lusts, but who does the will of God dwells eternally.’ And Christ says to the nations (Saint John, vii, 7): ‘The world cannot hate you, but it hates me, because I bear witness of it, that its works are bad.’ And in the book of Solomon (Ecclesiastes I, 14), it is written: ‘I saw the things that are done under the sun, and behold all are vanity and torment of spirit.’ And Jude brother of James says for our instruction in the epistle (verse 23): ‘Hate this soiled garment which is fleshly.’ And by these testimonies and by many others, you must keep the commandments of God, and hate the world. And if you do well up until the end, we are assured that your soul will have eternal life” (L. Clédât, “Rituel Provençal,” in L. Clédât, *Le Nouveau Testament traduit au XIII<sup>e</sup> siècle en langue provençale suivi d’un rituel cathar [The New Testament translated in the 13<sup>th</sup> Century in the Provençal language followed by a Cathar ritual]* (Paris, 1887; Geneva: Slatkine, 1968), ix-xxvi. Translation mine).

<sup>1361</sup>Gerard de la Motte, “A Summary of the Doctrine of the Papists [1218],” from Thieleman J. van Braght, *The Bloody Theater ...*, (1660; Scottdale, PA: Herald Press, 2007), 314.

<sup>1362</sup>For example, the Sixteen Fundamental Truths of the Assembly of God reads as follows on Baptism in the Holy Spirit: “7. The Baptism in the Holy Spirit:

“All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. Luke 24:49; Acts 1:4; Acts 1:8; 1 Corinthians 12:1-31.

“This experience is distinct from and subsequent to the experience of the new birth. Acts 8:12-17; Acts 10:44-46; Acts 11:14-16; Acts 15:7-9.

“With the baptism in the Holy Spirit come such experiences as:

- an overflowing fullness of the Spirit, John 7:37-39, Acts 4:8
- a deepened reverence for God, Acts 2:43, Hebrews 12:28
- an intensified consecration to God and dedication to His work, Acts 2:42
- and a more active love for Christ, for His Word and for the lost, Mark 16:20

“8. The Initial Physical Evidence of the Baptism in the Holy Spirit:

“The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance. Acts 2:4.

“The speaking in tongues in this instance is the same in essence as the gift of tongues, but is different in purpose and use. 1 Corinthians 12:4-10; 1 Corinthians 12:28” (Assembly of God, “Statement of Fundamental Truths” (online); available at: [http://ag.org/top/Beliefs/Statement\\_of\\_Fundamental\\_Truths/sft\\_full.cfm](http://ag.org/top/Beliefs/Statement_of_Fundamental_Truths/sft_full.cfm); accessed: 22 Feb 2007; Internet).

<sup>1363</sup>“THE BAPTISM OF THE HOLY SPIRIT

“John the Baptist, in Matthew 3:11, said, ‘He shall baptize you with the Holy Ghost, and with fire.’ Jesus, in Acts 1:5, said, ‘Ye shall be baptized with the Holy Ghost not many days hence.’

“Luke tells us in Acts 2:4, ‘They were all filled with the Holy Ghost, and began to speak with other tongues [languages], as the Spirit gave them utterance.’

“The terms ‘baptize with the Holy Ghost and fire,’ ‘filled with the Holy Spirit,’ and the ‘gift of the Holy Ghost’ are synonymous terms used interchangeably in the Bible.

“It is scriptural to expect all who receive the gift, filling, or baptism of the Holy Spirit to receive the same physical, initial sign of speaking with other tongues.

“The speaking with other tongues, as recorded in Acts 2:4, 10:46, and 19:6, and the gift of tongues, as explained in I Corinthians, chapters 12 and 14, are the same in essence, but different in use and purpose.

“The Lord, through the Prophet Joel, said, ‘I will pour out my spirit upon all flesh’ (Joel 2:28).

4. Balthasar Hubmaier (m. 1528) spoke of three baptisms:
  - a. The inward baptism of the Holy Spirit
  - b. Water baptism, an outward expression of an inward change (believer's baptism)
  - c. Baptism by blood, the "mortification of the flesh" in willingness to be martyred for Christ.<sup>1364</sup>
5. Notice Article 28 of the 42 Articles of the Church of England (authored in 1553 by Thomas Cranmer, Archbishop of Canterbury):

"Baptisme is not onelie a signe of profession, and marke of difference, wherby Christien menne are discerned from other that bee not Christened, but it is also a signe, and seale of our newe birth, whereby, as by an instrument thei that receiue Baptisme rightue, are grafted in the Church, the promises of forgeuenesse of Sinne, and our Adoption to bee the sonnes of God, are visiblie signed and sealed, faith is confirmed, and grace increased by vertue of praier vnto God. The custome of the Church to Christen yonge children, is to bee commended, and in any wise to bee retained in the Church."<sup>1365</sup>

- a. Note all the salvific graces associated with infant baptism:

While apparently not questioning the use of the "Sign and Seal" language of Augustin and Peter the Lombard, Cranmer added the following graces associated with infant Baptism:

- 1) "Our new birth";
- 2) "Grafted into the Church";
- 3) "The promises of forgiveness of sin";
- 4) "Our adoption as sons of God"
- 5) "Faith is confirmed"
- 6) "Grace increased"

Cranmer did, however, did remove the exorcism associated with Roman Catholic Infant Baptism, as well as its supposed removal of original sin (which did not help Adolf Hitler very much).

- b. Note also that the power of the baptism in this case is vested in the prayer over the water—quite amazing for some who are often so vehemently against a "Sinner's Prayer":
  - 1) "By vertue of praier vnto God"
- c. Note also that Cranmer included that the baptism of young children was to be retained in the Church, quite an insertion into the 42 Articles if it was not an issue in the church!
  - 1) Perhaps the baptism of children is why Acts 8:37 is removed from the NT Greek tradition, since this text provides the only NT example of an individual personally not only:
    - a) Asking for baptism, verse 27—which precedent pedobaptists get around by the proxy of the parents asking on behalf of their children;
    - b) But more importantly the eunuch articulating his own faith in the Lord Jesus Christ, verse 37
6. On "Baptism in Polyester"—For "Salvationists," members of the Salvation Army (founded by William Booth in 1878), identification with Jesus experienced by wearing the Salvation Army uniform, hence, "Baptism by Polyester." On the other hand, no water baptism is required of "Salvationists" upon repentance and faith, nor is the Lord's Supper a part of their church celebrations.

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"Peter, in explaining this phenomenal experience, said, 'Having received of the Father the promise of the Holy Ghost, he [Jesus] hath shed forth this, which ye now see and hear' (Acts 2:33).

"Further, 'the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts 2:39) (United Pentecostal Church, "International Articles of Faith"; available at: <http://www.upci.org/doctrine/articlesoffaith.asp>; accessed: 27 Feb 2007; Internet).

<sup>1364</sup>"Balthasar Hubmaier: Truth Is Unkillable" (online); available at: <http://cat.xula.edu/tp/peopl/h%FCbmaier/>; accessed 11 Aug 2006; Internet.

<sup>1365</sup>"XXVIII. *Of Baptisme*" (online); available at: <http://www.episcopalian.org/efac/1553-1572.htm>; accessed 21 Oct 2004; Internet.

7. Note that Billy Graham became a Southern Baptist when he was baptized with the people he led to Christ at a one of his early revivals at the Southern Baptist church in East Pataka, Florida (circa 1938):

“When brother [Cecil] Underwood and the deacons learned that their young soul winner was a Presbyterian who had never been immersed according to the biblical pattern, they persuaded him to join a clutch of his converts in being baptized in the nearby Silver Lake.”<sup>1366</sup>

It appears that this latter baptism was Graham’s third baptism.<sup>1367</sup>

“As a minister of the gospel, Graham felt called to be associated with the Southern Baptist Convention of churches. Graham was earlier baptized by sprinkling in 1919 at Chalmers Memorial Church.<sup>1368</sup> Later, being convinced of his need for baptism by immersion, he was baptized by Rev. John R. Minder, dean of Trinity Bible Institute.<sup>1369</sup> However, wanting to identify with a local church, he was baptized a third time under the auspices of a Southern Baptist church. Graham found among the Southern Baptists a group that believed in evangelism and the revival ministry to which he felt called.<sup>1370</sup>

By the way, Graham’s third baptism followed the Landmark Baptist view that baptism is an ordinance meant to be performed in the context of the local church.<sup>1371</sup>

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<sup>1366</sup>William Martin, *A Prophet with Honor: The Billy Graham Story* (New York: William Morrow, 1991), 76.

<sup>1367</sup>Thomas P. Johnston, *Examining Billy Graham’s Theology of Evangelism* (Eugene, OR: Wipf & Stock, 2003), 10-11.

<sup>1368</sup>Chalmers Memorial was an Orthodox Presbyterian church.

<sup>1369</sup>Trinity Bible Institute was loosely affiliated with the Christian and Missionary Alliance and the Gospel Tabernacle movement.

<sup>1370</sup>Graham wrote, “Early in 1939, Woodrow [Flynn] came to me and said, ‘I think you ought to be ordained. That would give you a standing in the Baptist Association and would be of great benefit to you in many ways’” (Billy Graham, *Just As I Am* [New York: Harper Collins, 1997], 56).

<sup>1371</sup>“All other baptism, even immersion of a believer, was considered ‘alien’ [non-Baptist], that is, coming from an organization other than the church” (H. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* [Nashville: Broadman, 1987], 452).

## 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 <sup>1372</sup> [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. ...	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	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	<b><i>XVII—Of Baptism</i></b> 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	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	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	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	[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

<sup>1372</sup>Amazingly, 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>4. If anyone denies that infants, newly born from their mothers' wombs, <b>are to be baptized</b>, ... 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.</p> <p>5. If anyone <b>denies</b> that by the grace of our Lord Jesus Christ which is conferred in baptism, the <b>guilt of original sin is remitted</b>, 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, <b>let him be anathema</b>. ... 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</p>	<p>defended against heretics and sects we will commend to the learned.</p> <p>"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.'</p> <p>"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.' ...</p> <p>"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</p>	<p>of regeneration or newe byrth, whereby as by an instrument, they that receave baptisme rightly, are grafted into the Church: the promises of the forgeuennesse 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.</p> <p>The baptisme of young children, is in any wyse to be retayned in the Church, as most agreable with the institution of Christe.<sup>1375</sup></p>	<p>of regeneration or the new birth.</p> <p>The Baptism of young children is to be retained in the Church.<sup>1376</sup></p>	<p>God has given it (this I have 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.</p> <p>The nature of both institutions we shall explain in order. Baptism contributes to our faith three things, which require to be treated separately.</p> <p>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</p>	<p>sign and seal of the covenant of 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.</p> <p>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.</p> <p>III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.</p> <p>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.</p> <p>V. Although it be a great sin to contemn or</p>	<p>OF BAPTISM.</p> <p>IV. Characters, 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.</p> <p>THE MEANING OF BAPTISM.</p> <p>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.</p> <p>Still to the believing penitent it is the <i>means</i> of receiving a formal, distinct, and specific absolution, or</p>	<p>ordinance and institution of 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.</p> <p>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</p>
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<sup>1375</sup>"Articles of Religion of 1553 and 1572 Compared"; available at: <http://www.episcopalian.org/efac/1553-1572.htm> (Online); Accessed: 21 Oct 2004; Internet.

<sup>1376</sup>Ibid.

<p>but resist manfully by the grace of Jesus Christ; indeed, he who shall have striven lawfully shall be crowned. ... But if anyone is of the contrary opinion, let him be anathema.<sup>1373</sup></p>	<p>its essence as a Sacrament, as St. Augustine also taught: <i>Accedat verbum ad elementum et fit sacramentum</i>. That 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.”<sup>1374</sup></p>			<p>the remission of sins. Hence those who have thought that baptism is nothing else than the badge 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).<sup>1377</sup></p>	<p>neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person 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.<sup>1378</sup></p>	<p>release from guilt. Therefore, none but those who have first believed the testimony of God and have 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.<sup>1379</sup></p>	<p>sins, and by His resurrection has made him righteous in the sight of God, our heavenly Father. Therefore he has 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.<sup>1380</sup></p>
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<sup>1373</sup>Council of Trent (19<sup>th</sup> Ecumenical Council), Fifth Session, 17 June 1546; from [http://www.forerunner.com/chalcedon/X0020\\_15\\_Council\\_of\\_Trent.html](http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html); accessed 1 Jan 2005; Internet.

<sup>1374</sup>Martin 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.

<sup>1377</sup>John Calvin, *Institutes of the Christian Religion*, Book 4, Chapter 15, “Of Baptism,” Section 1; available at: <http://www.ccel.org/ccel/calvin/institutes.html> (Online); accessed: 16 Sept 2007; Internet.

<sup>1378</sup>“The Westminster Confession of Faith (1646)”; available at: [http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/westminster\\_conf\\_of\\_faith.html](http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/westminster_conf_of_faith.html) (Online); accessed: 18 Sept 2012; Internet.

<sup>1379</sup>Alexander 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.

<sup>1380</sup>Balthasar 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.

