

Supplementary Notes I:

Baptism in the Second Century

The extrabiblical christian writings of the 2nd Century echo *only* the New Testament pattern of baptism—repentant believers approaching baptism for salvation:

Clauses Favored by Baptists and Paedobaptists

Baptist Clauses	Paedobaptist Clauses
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Barnabas, 70–132 AD:

“Blessed are they who, placing their trust in the cross,	have gone down into the water; indeed we descended into the water full of sins, but came up bearing fruit in our heart.”
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Justin Martyr, 155 AD:

“As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly	are brought by us where there is water and are regenerated in the same manner in which we were ourselves regenerated.”
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“He who chooses to be born again, and has repented of his sins	is washed in baptism, and this washing is called illumination.”
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Theophilus of Antioch, 168 AD:

“God destined as many as come to the truth to receive repentance and remission of sins	through the water and laver of regeneration.”
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Clement of Alexandria, 198 AD:

“Instruction leads to faith, and faith	with baptism is trained by the Holy Spirit.”
“We who have repented of our sins, renounced our faults,	and are purified by baptism run back to the eternal light.”

While not authoritative, these earliest christians knew baptism to be neither for infants nor merely symbolic

Supplementary Notes II:

Addressing Common Objections

#1: “The thief on the cross was saved without Baptism.”

Answer: During His earthly ministry, Jesus had “authority on earth to forgive sins” (*Matthew 9:6*). With His death, the New Covenant is now in effect, for “a covenant is not in force until the death of the one who made it” (*Hebrews 9:16–17*). After His resurrection, Christ established the enduring terms of the New Covenant, saying “He who believes and is baptized shall be saved.” (*Mark 16:16*)

#2: “Baptism is ‘a promise for you and your children.’”

Answer: The “promise to you and your children” (*Acts 2:39*) as preached by Peter is tied to the *repentance* of “as many as the Lord will call” (*Acts 2:38–39*). God “calls through the gospel” (*2 Thessalonians 2:14*), and The “3000 people” baptized after hearing Peter preach were “those who accepted the message” (*Acts 2:41*).

#3: “The faith of the head of a household is sufficient for the inclusion of the entire family in baptism.”

Answer: The “household baptisms” in Scripture always demonstrate that every baptized individual uniquely heard the word preached and believed it beforehand:

Cornelius’ Household: “Cornelius feared God along with his whole household.” (*Acts 10:2*); “The Holy Spirit came down on all those who heard the message.” (*Acts 10:44*)

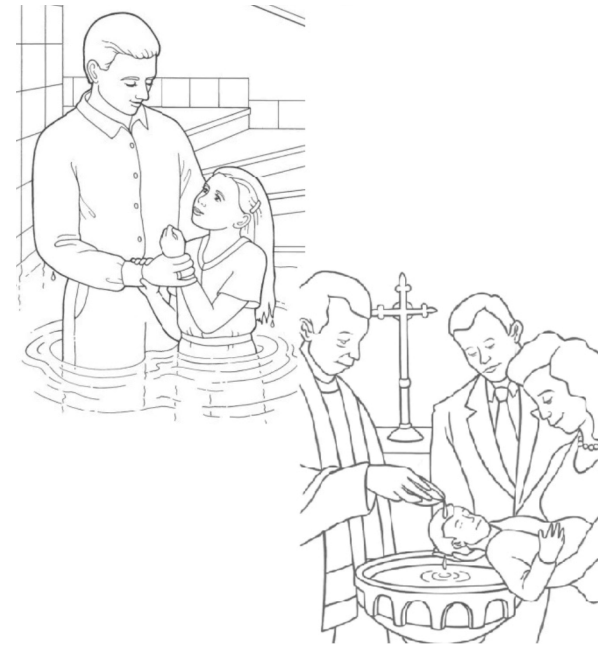
The Jailer’s Household: Paul “spoke the word of the Lord to the jailer along with everyone in his house.” (*Acts 16:32*); “He had come to believe in God with his entire household.” (*Acts 16:34*); No account mentions infants.

#4: “Baptismal efficacy would make salvation a work.”

Answer: *Col 2:12* says, “In baptism you were raised with Him through faith in the working of God.”; i.e., in baptism, through the baptizand’s faith in His working, God works.

“The sum of God’s word is truth” (*Psalms 119:160*). With misconceptions cleared away, one question remains: In baptism, did you follow Christ’s revealed pattern of faith, repentance—and trusting God to save you there? With love, I urge you to study this pamphlet intently, examining your own baptism in the light of God’s word.

One Baptism: Are Baptists or Paedobaptists Right About Baptism?



“Brothers, what shall we do?”

Believing The Sum of The Scriptures.

Baptists and Paedobaptists **both** seek to honor Christ's command to baptize, but they differ significantly on how and when this should occur.

Baptists practice believer's baptism, viewing baptism as an outward symbol of a person's personal saving faith in Jesus—performing it after salvation as an act of obedience.

Paedobaptists practice infant baptism, viewing baptism as a means of grace that grants saving faith—or at least plants the seed of faith—in the hearts of baptized infants.

While both groups emphasize important aspects of God's word; Baptists, **faith**—and Paedobaptists, **baptism**:

Faith + Baptism = Salvation

<i>verse</i>	Faith	Baptism	Salvation
Mark 16:16	“The one who has believed	and has been baptized	will be saved.”
Acts 2:38	“Repent	and be baptized	for the forgiveness of your sins.”

If a believer obeys the pattern above- entering baptism intent on salvation, they naturally follow the pattern below- approaching baptism with a heart that trusts that God will act in that moment to save them:

The Godward Faith through Which God Works in Baptism

<i>verse</i>	The Location	The Result	The Heart's Orientation
Acts 22:16	“Be baptized,	and wash away your sins,	<i>calling on His name.”</i>
1 Peter 3:21	“Baptism	saves you	<i>as an appeal to God for a good conscience.”</i>
Colossians 2:12	“Having been buried with Him in baptism,	in which you were also raised up with Him	<i>through faith in the working of God.”</i>
Romans 6	“We have been buried with Him through baptism into death,	so we too may walk in newness of life.	
↪	For if we have become united with Him in the likeness of His death,	certainly we shall also be in the likeness of His resurrection.	
↪	Knowing this, that our old self was crucified with Him,	so that we would no longer be slaves to sin; for the one who has died is freed from sin; But thanks be to God that though you were slaves of sin,	<i>you became obedient from the heart to that form of teaching to which you were entrusted.”</i>

In the moment of baptism, did you entrust yourself to God, believing He was doing something for you that you could not do for yourself?

If the answer is **no**, or you are uncertain, have no shame in seeking to obey the biblical pattern of baptism “for (unto) the forgiveness of sins” (Acts 2:38)

Be baptized with a clear and Godward heart, calling out to God with trust that He will act in that moment to unite you with Christ— and He will.