

Baptism Series IV: History & Other Addendums

springhousecharts.com/slides

Starting at the beginning



Faith → Baptism → Salvation

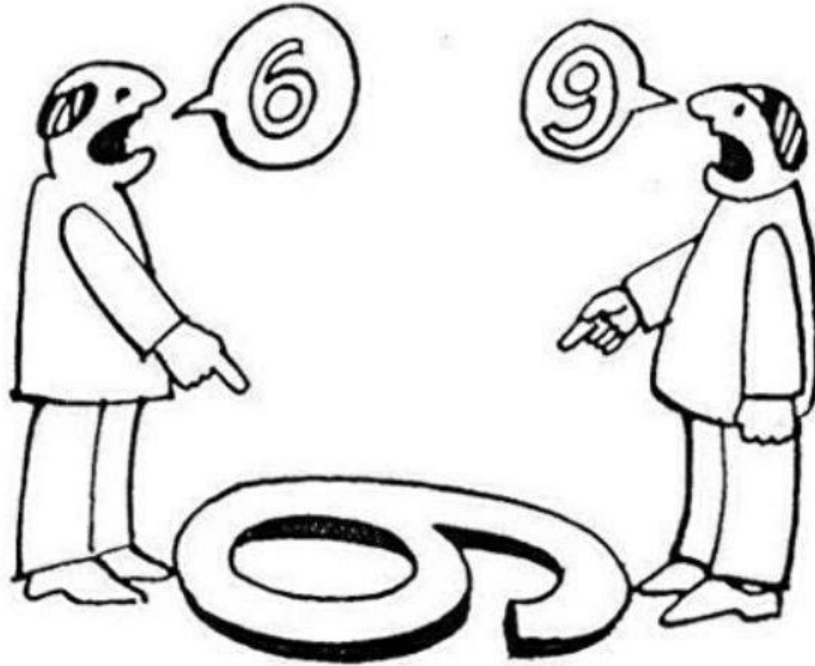
	<i>Mark 16:16</i>	<i>Acts 2:38</i>	<i>Galatians 3:26-27</i>
FAITH	"The one who has believed	"Repent	"Through faith you are all sons of God in Christ Jesus
BAPTISM	and has been baptized	and be baptized	For those of you who were baptized into Christ
SALVATION	will be saved."	for the forgiveness of your sins."	have been clothed with Christ."

The Godward faith through which God works in baptism

	<i>Acts 22:16</i>	<i>1 Peter 3:21</i>	<i>Colossians 2:12</i>	<i>Romans 6:4-17</i>
THE LOCATION	"Be baptized	"Baptism	"You were buried with him in baptism,	"We have been buried with Him through baptism into death,
THE RESULT	and wash away your sins,	now saves you	in which you were also raised with him	so we too may walk in newness of life...
THE HEART'S ORIENTATION	calling on his name."	as an appeal to God for a good conscience."	through faith in the working of God."	Thanks be to God that you became obedient from the heart to that form of teaching to which you were entrusted."

The Problem

“Two people with different backgrounds see the same thing entirely differently”
-Brother Frank



Paedobaptist

Baptism
Saves
unbelievers



Baptistic

Faith
alone
Saves



Bible

Faithful
Baptism
Saves

A Cause for Confidence:

1. Where the bible overtly says what baptism does the bible says that baptism saves.
2. Where the bible overtly says that baptism saves, salvation is tied to the participant's faith, active amidst baptism.

Baptist Interpretation

“The one who **has believed** will be saved; Baptism follows as an act of obedience, publicly declaring that belief.”

“**Repent** and believe in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Then be baptized as an outward sign that your sins have been forgiven.”

“**Having been buried with Him and raised up with Him through faith in the working of God** when you believed, you were baptized as a symbol of this transformation.”

“**An appeal to God for a good conscience** made through faith in the resurrection of Jesus Christ saves you. Baptism is a public declaration of this salvation.”

“**Wash away your sins, calling on His name** through faith. Then be baptized as a testimony of your salvation.”

“Christ loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her **by the word** heard and believed, with the washing of water as a symbol of that cleansing.”

What the Church of Christ Believes

Mark 16:15-16:

“Go into all the world and preach the gospel to all creation. The one **who has believed** and **has been baptized** will be saved; but the one who has not believed will be condemned.”

Acts 2:38:

“Peter said to them, ‘**Repent**, and each of you **be baptized** in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.’”

Colossians 2:12:

“**Having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God,** who raised Him from the dead.”

1 Peter 3:21:

“**Baptism now saves you**—not the removal of dirt from the flesh, **but an appeal to God for a good conscience**—through the resurrection of Jesus Christ.”

Acts 22:16:

“Now why do you delay? Get up and **be baptized, and wash away your sins, calling on His name.**”

Ephesians 5:25-26:

“Christ loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her **by the washing of water with the word.**”

Paedobaptist Interpretation

“The one who **has been baptized** receives God’s grace and is united to Christ, with the hope that belief will follow to confirm salvation.”

“**Be baptized** in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Belief and repentance are expected to follow in time.”

“**Having been buried with Him in baptism, in which you were also raised up with Him** through the working of God, as a sign of grace imparted to the baptized.”

“**Baptism now saves you**—not the removal of dirt from the flesh, but a sign and seal of God’s covenant grace—through the resurrection of Jesus Christ.”

“Now why do you delay?
Be baptized and wash away your sins.”

“Christ loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her **by the washing of water,** which applies ‘the word’ to the participant.”

<i>Baptist Interpretation</i>	What the Church of Christ Believes	<i>Paedobaptist Interpretation</i>
"The one who has believed will be saved; Baptism follows as an act of obedience, publicly declaring that belief."	Mark 16:15-16: "Go into all the world and preach the gospel to all creation. The one who has believed and has been baptized will be saved; but the one who has not believed will be condemned."	"The one who has been baptized receives God's grace and is united to Christ, with the hope that belief will follow to confirm salvation."
"Repent and believe in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Then be baptized as an outward sign that your sins have been forgiven."	Acts 2:38: "Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'"	"Be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. Belief and repentance are expected to follow in time."
"Having been buried with Him and raised up with Him through faith in the working of God when you believed, you were baptized as a symbol of this transformation."	Colossians 2:12: "Having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead."	"Having been buried with Him in baptism, in which you were also raised up with Him through the working of God, as a sign of grace imparted to the baptized."
"An appeal to God for a good conscience made through faith in the resurrection of Jesus Christ saves you. Baptism is a public declaration of this salvation."	1 Peter 3:21: "Baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ."	"Baptism now saves you—not the removal of dirt from the flesh, but a sign and seal of God's covenant grace—through the resurrection of Jesus Christ."
"Wash away your sins, calling on His name through faith. Then be baptized as a testimony of your salvation."	Acts 22:16: "Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name."	"Now why do you delay? Be baptized and wash away your sins."
"Christ loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the word heard and believed, with the washing of water as a symbol of that cleansing."	Ephesians 5:25-26: "Christ loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word."	"Christ loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water, which applies 'the word' to the participant."

Baptism in the Second Century: Clauses Favored by Baptists and Paedobaptists

<i>Baptist Clauses</i>	<i>Paedobaptist Clauses</i>	<i>Baptist Clauses</i>	<i>Paedobaptist Clauses</i>
Barnabas, 70-132 AD: "Blessed are they who, placing their trust in the cross, indeed we descended into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit."		Theophilus of Antioch, 168 AD: "God destined man to receive repentance and remission of sins as many as come to the truth."	
"Having renewed us by the remission of our sins, He has made us after another pattern, that we should possess the soul of children, inasmuch as He has created us anew by His Spirit."		Clement of Alexandria, 198 AD: "Jesus said, 'Unless ye be converted, and become as children; pure in flesh, holy in soul by abstinence from evil deeds; showing that He would have us to be such as also He generated us from our mother - the water.'"	
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 instructed to pray and to entreat God with fasting, for the remission of their sins that are past... Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated..."		"Our characters are not the same as before our washing... 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, children to their father."	
Since at our birth we were born without our own knowledge or choice, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, the name of God is there pronounced over him who chooses to be born again, and has repented of his sins. And this washing is called illumination."		Tertullian of Carthage, 200 AD: "Baptismal washing is a sealing of faith. We are not washed in order that we may cease sinning, but because we have ceased." "Let them come [to baptism], then, while they are growing up; let them come while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to the remission of sins?"	

1st Century Texts (The Word of God)

2nd Century Consensus

A Cause for Confidence:

1. Every 2nd century Christian who says what baptism does says that baptism saves.

A Unanimous Consensus:

“The New Testament and early Christian literature are virtually unanimous in ascribing a saving significance to baptism”

- *Church of Christ Scholar Everett Ferguson*

“From the beginning, baptism was the universally accepted right of admission to the church. As regards its significance, it was always held to convey the remission of sins.”

- *Anglican scholar J.N.D. Kelly*

“Throughout the fathers you find universally a profound inter-coordination between baptism and regeneration.”

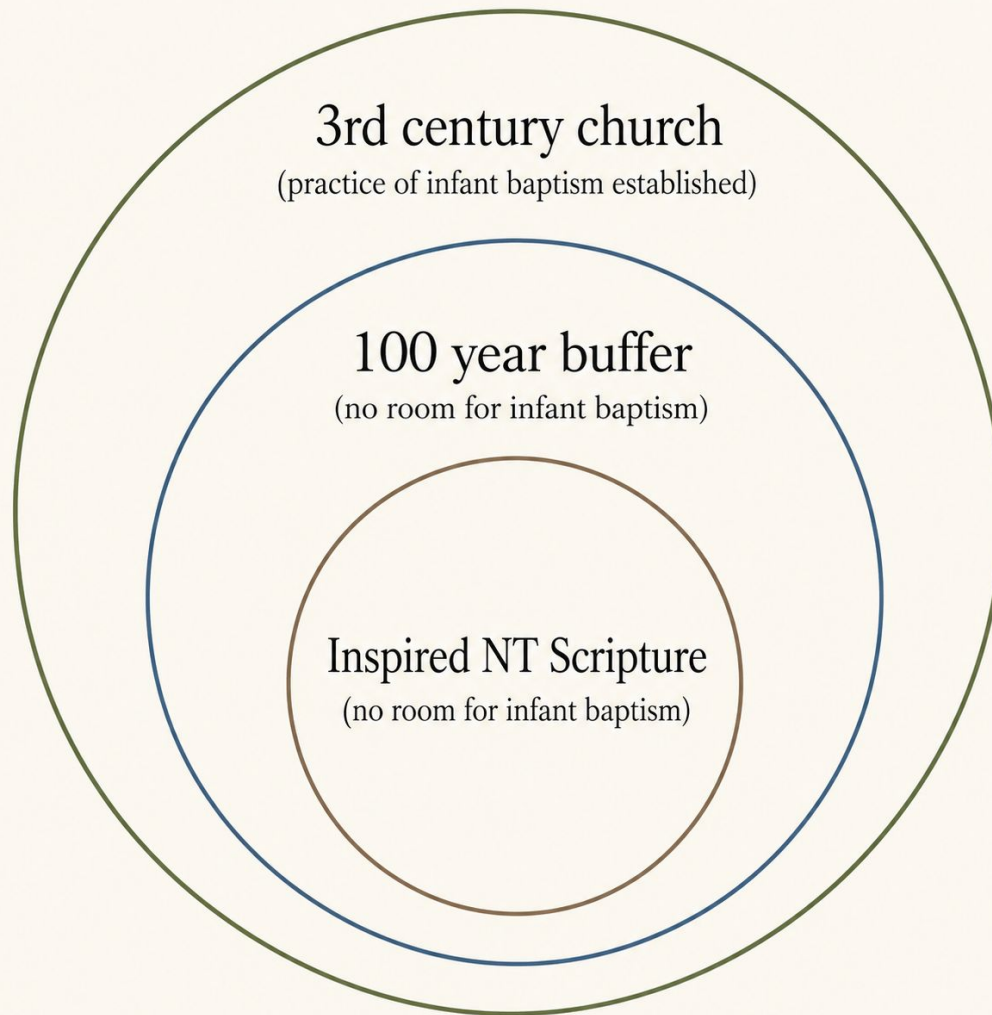
- *Reformed Baptist Apologist Gavin Ortlund*

A Cause for Confidence:

1. Every 2nd century Christian who says what baptism does says that baptism saves.
2. Every 2nd century Christian who says that baptism saves describes the participants as believers.

Disclaimers:

1. “The early church” writings are *not* inspired scripture.
2. “The early church” is *not* the early church.
3. This exercise is Historical: To compare early baptismal theology to the historical roots of Paedobaptist & Baptist doctrine.
4. We shouldn’t *need* to go here.
5. We *don’t* need to go here.
6. If we want to be equipped a bit, this is to help you. (notes online)
7. This study is merely to give us a supplementary increase to our sense of confidence, if we want it.
8. “The early church” writings are not inspired scripture.



The Didache, (80-120 AD)

“Before the baptism let the baptizer fast,
and the baptized, and whoever else can;

but you shall order the baptized to fast one or two days before.”

(7.4)

Aristides of Athens, (124 AD)

“If one or other of the Christians have children, through love towards them **they persuade them to become Christians**, and when they have done so, they call them brethren without distinction.”

(Apology, 15)

Epistle of Barnabas, (100–130 AD)

“Blessed are they who, placing their trust in the cross,
have gone down into the water’; for, says He,
‘They shall receive their reward in due time’”
(11.8)

Epistle of Barnabas, (100–130 AD)

“Blessed are they who, placing their trust in the cross,
have gone down into the water’; for, says He,
‘They shall receive their reward in due time’”

(11.8)

“We indeed descend into the water full of sins and defilement, but come up
bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit.”

(11.11)

Shepherd of Hermas, (140-155 AD)

“The seal then is the water: so they go down into the water dead, and they come up alive. Thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God...

(9.16.4)

Faith Clauses

Baptism Saving Clauses

Shepherd of Hermas, (140-155 AD)

“The seal then is the water: so they go down into the water dead, and they come up alive. Thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God...

(9.16.4)

All the nations that dwell under heaven, when they heard and believed, were called by the one name of the Son of God.

So having received the seal, they had one understanding and one mind, and one faith became theirs and one love.”

(9.17.4)

Faith Clauses

Baptism Saving Clauses

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 instructed to pray and to entreat God with fasting, for the remission of their sins that are past... Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated...

Since at our birth we were born without our own knowledge or choice, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, the name of God is there pronounced over him who chooses to be born again, and has repented of his sins. And this washing is called illumination.”

(First Apology, Chapter 61)

Irenaeus of Lyons, (190 AD)

“The apostles... wrought the calling of the Gentiles, showing to mankind the way of life, to turn them from idols and fornication and covetousness, cleansing their souls and bodies by the baptism of water and of the Holy Spirit; which the apostles distributed and imparted it to them that believed....

For such is the state of those who have believed, since in them continually abides the Holy Spirit, who was given by Him in baptism, and is retained by the receiver, if he walks in truth and holiness and righteousness and patient endurance.”

(Demonstration of the Apostolic Preaching, 41-42)

There is more, but before we move on-
am I “cherry-picking” quotes?
do we see *any* signs of infant baptism?

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

Lets see the best quotes
CatholicFidelity.com
can find from the 2nd century
to defend infant baptism.

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

1.

"And when a child has been born to one of them[ie Christians], **they give thanks to God[ie baptism]**; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides of Athens, *Apology 15*, (125 AD)

15. But the **Christians**, O King, while they went about and made search, have found the **truth**; and as we learned from their writings, they have come nearer to **truth** and genuine **knowledge** than the rest of the nations. For they **know** and trust in **God**, the Creator of heaven and of earth, in whom and from whom are all things, to whom there is n engraved upon their minds and observe in hope and exp fornication, nor bear false **witness**, nor embezzle what is kindness to those near to them; and whenever they are whatsoever they would not that others should do unto them, they do not to others; and of the food which is **consecrated** to **idols** they do not eat, for they are pure. And **their women** are pure as **vir** O King, are pure as **vir** in the hope of a recom towards them they per worship strange gods, from **widows** they do n who has not, without b not call them brethren them according to his on account of the nam if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply to the needy their lack of food. They observe the precepts of their Messiah with much care, living **justly** and soberly as the Lord their God commanded them. Every morning and every hour they give thanks and praise to God for His loving-kindnesses toward them; and for their food and their drink they offer thanksgiving to Him. And if any righteous man among them passes from the world, they **rejoice** and offer thanks to **God**; and they escort his body as if he were setting out from one place to another near. And when a child has been born to one of them, they give thanks to **God**; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who has passed through the world without **sins**. And further if they see that anyone of them dies in his ungodliness or in his **sins**, for him they grieve bitterly, and sorrow as for one who goes to meet his doom.

15. But the Christians, O King, while they went about and made search, have found the truth; and as we learned from their writings, they have come nearer to truth and genuine knowledge than the rest of the nations. For they know and trust in God, the Creator of heaven and of earth, in whom and from whom are all things, to whom they are bound by the laws of the Creator, and they observe the commandments which they have received, engraved upon their minds and observe them. They do not commit adultery nor fornication, nor bear false witness, nor show unkindness to those near to them; and whatsoever they would not that others should do unto them, they do not to others; and of the food which is consecrated to idols they do not eat, for they are pure and their consciences are clean (lit. are fast) and make them their friends by their goodness and their women,

The same paragraph does say this:

Aristides of Athens, 126 AD

"If one or other of the Christians have children, through love towards them they persuade them to become Christians, and when they have done so, they call them brethren without distinction."

if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply to the needy their lack of food. They observe the precepts of their Messiah with much care, living justly and soberly as the Lord their God commanded them. Every morning and every hour they give thanks and praise to God for His loving-kindnesses toward them; and for their food and their drink they offer thanksgiving to Him. And if any righteous man among them passes from the world, they rejoice and offer thanks to God; and they escort his body as if he were setting out from one place to another near. And when a child has been born to one of them, they give thanks to God; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who has passed through the world without sins. And further if they see that anyone of them dies in his ungodliness or in his sins, for him they grieve bitterly, and sorrow as for one who goes to meet his doom.

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15(A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9(A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6(A.D. 110-165), in ANF, I:167

So does "Give thanks to God" mean Baptism?

"And if any righteous man among the Christians passes from the world, they rejoice and offer thanks to God [ie baptism?]; and they escort his body as if he were setting out from one place to another near. And when a child has been born to one of the Christians, they give thanks to God [ie baptism?]; and if moreover it happen to die in childhood, they give thanks to God the more [ie baptism?], as for one who as passed through the world without sins."

Aristides of Athens, *Apology 15*, (125 AD)

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

*If we don't add "[ie baptism]"
to Aristides, we see that he says this:*

"And when a child has been born to one of the Christians, they give thanks to God and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides of Athens, Apology 15, (125 AD)

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

*If we don't add "[ie baptism]"
to Aristides, we see that he says this:*

"And when a child has been born to one of the Christians, they give thanks to God and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides of Athens, Apology 15, (125 AD)

**This passage not only does not
serve as evidence for early infant baptism-
It serves as evidence **against**
an early belief in original sin/inherited guilt.**

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

2.

“Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Savior?’”

Martyrdom of Polycarp, 9 (155 AD)

Sabbath. And the Irenarch Herod, accompanied by his father Nicetes (both riding in a chariot), met him, and taking him up into the chariot, they seated themselves beside him, and endeavoured to persuade him, saying, "*What harm is there in saying, Lord Cæsar, and in **sacrificing**, with the other ceremonies observed on such occasions, and so make sure of safety?*" But he at first gave them no answer; and when they continued to urge him, he said, "*I shall not do as you advise me.*" So they, having no hope of persuading him, began to speak bitter words unto him, and cast him with **violence** out of the chariot, insomuch that, in getting down from the carriage, he dislocated his leg [by the fall]. But without being disturbed, and as if suffering nothing, he went eagerly forward with all haste, and was conducted to the stadium, where

Chapter 9. P

Now, as **Polycarp** yourself a **man**, heard the voice

There are no references to Polycarp's age of death/saying this in this text or from any of his contemporaries.

trong, and show were present **arp** was taken.

And when he came near, the proconsul asked him whether he was **Polycarp**. On his confessing that he was, [the proconsul] sought to persuade him to deny [**Christ**], saying, "*Have respect to your old age,*" and other similar things, according to their custom, [such as], "*Swear by the fortune of Cæsar; repent, and say, Away with the Atheists.*" But **Polycarp**, gazing with a stern countenance on all the multitude of the **wicked heathen** then in the stadium, and waving his hand towards them, while with groans he looked up to heaven, said, "*Away with the Atheists.*" Then, the proconsul urging him, and saying, "*Swear, and I will set you at liberty, reproach **Christ**;*" **Polycarp** declared, "*Eighty and six years have I served Him, and He never did me any injury: how then can I **blaspheme** my King and my Saviour?*"

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides,Apology,15(A.D. 140),in ANF,X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp,Martyrdom of Polycarp,9(A.D. 156),in ANF,I:41

"And many,both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr,First Apology,15:6(A.D. 110-165),in ANF,I:167

“Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Savior?’”

Martyrdom of Polycarp, 9 (155 AD)

1. Polycarp could have lived to be 90, 95, 100 years old or more. We don't know.

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Savior?'"

Martyrdom of Polycarp, 9 (155 AD)

1. Polycarp could have lived to be 90, 95, 100 years old or more. We don't know.
2. The first mention in history that Polycarp died at eighty-six years old was penned in AD 827-850 AD in Florus' addition to Bede's "Martyrology".

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15(A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9(A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6(A.D. 110-165), in ANF, I:167

“Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Savior?’”

Martyrdom of Polycarp, 9 (155 AD)

1. Polycarp could have lived to be 90, 95, 100 years old or more. We don't know.
2. The first mention in history that Polycarp died at eighty-six years old was penned in AD 827-850 AD in Florus' addition to Bede's “Martyrology”.
3. If Polycarp was baptized as a believer, he may have *still have* spoken of his growing up in the church as a lifetime of service to God. Baptism is not mentioned.

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15 (A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9 (A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6 (A.D. 110-165), in ANF, I:167

This passage about Polycarp serving God for eighty-six years does not serve in any way as evidence for or against infant baptism.

1. Polycarp could have lived to be 90, 95, 100 years old or more. We don't know.
2. The first mention in history that Polycarp died at eighty-six years old was penned in AD 827-850 AD in Florus' addition to Bede's "Martyrology".
3. If Polycarp was baptized as a believer, he may have *still have* spoken of his growing up in the church as a lifetime of service to God. Baptism is not mentioned.

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15(A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9(A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6(A.D. 110-165), in ANF, I:167

3.

"And many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years..."

Justin Martyr, *First Apology*, 15:6 (155 AD)

Church Fathers on Infant Baptism

"And when a child has been born to one of them[ie Christians], they give thanks to God[ie baptism]; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who as passed through the world without sins."

Aristides, Apology, 15(A.D. 140), in ANF, X:277-278

"Polycarp declared, 'Eighty and six years have I served Him, and He never did me injury: how then can I blaspheme my King and Saviour?'"

Polycarp, Martyrdom of Polycarp, 9(A.D. 156), in ANF, I:41

"And many, both men and women, who have been Christ's disciples from childhood, remain pure and at the age of sixty or seventy years..."

Justin Martyr, First Apology, 15:6(A.D. 110-165), in ANF, I:167

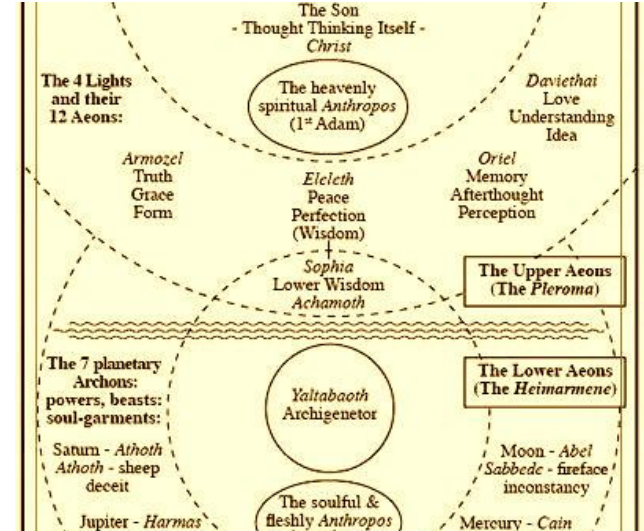
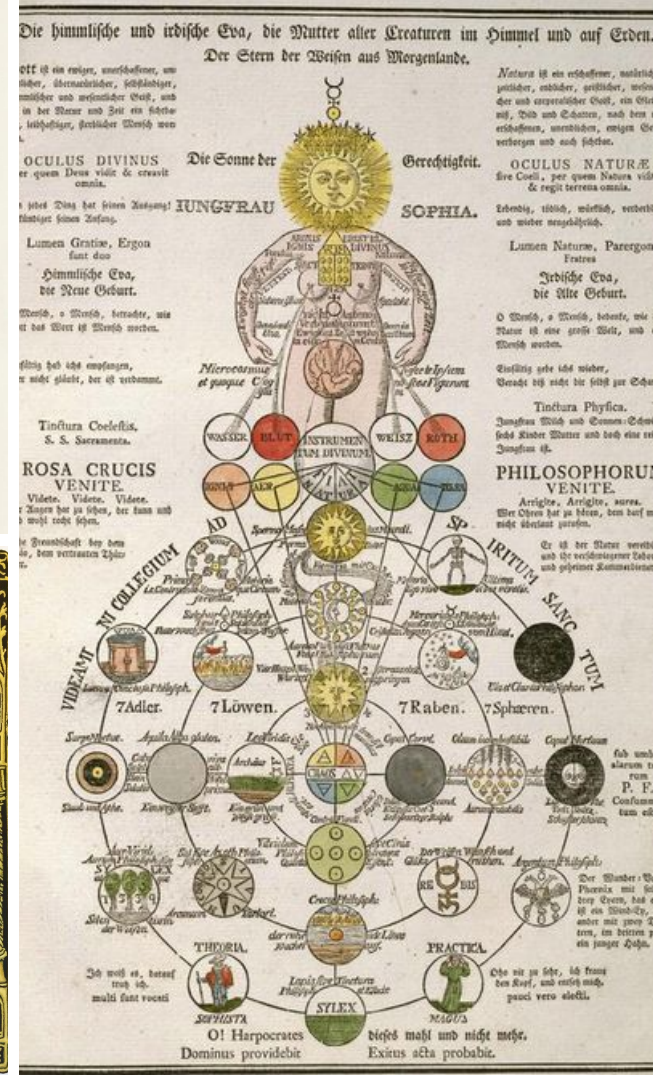
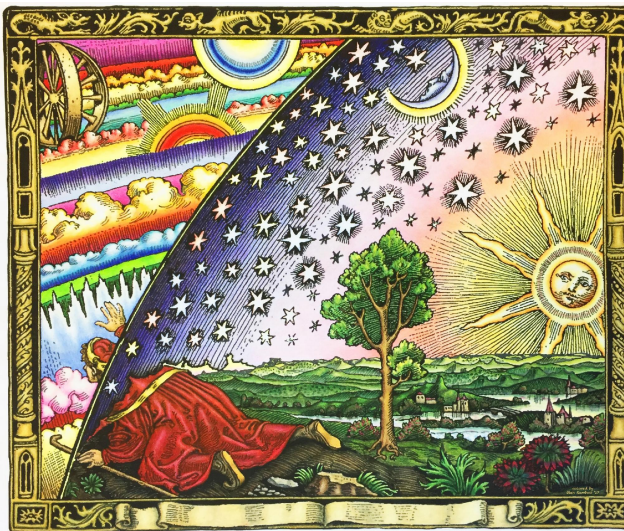
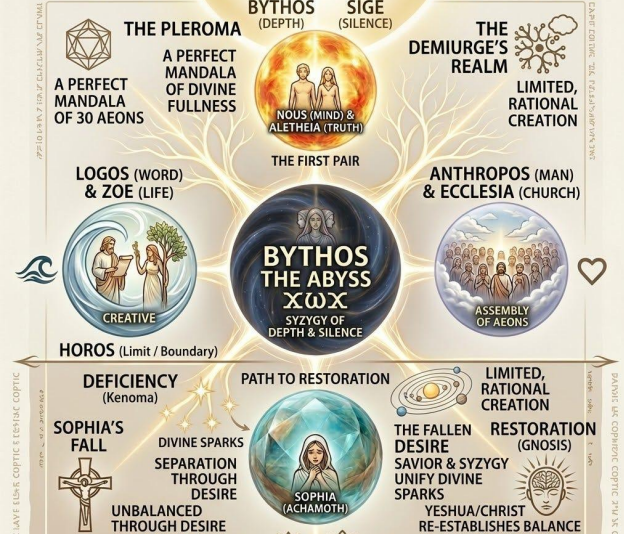
3.

"And many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years..."

Justin Martyr, *First Apology*, 15:6 (155 AD)

Similarly to Polycarp,
“Sixty” or “seventy” being big numbers
does not automatically make “childhood” “infancy”

Before we move on, were there any sects
who did not believe water baptism saves?





Gnosticism was not one organized church or uniform creed, but a diverse family of mostly second- and third-century movements. They generally placed the highest, unknown God above the inferior creator or rulers of the material world and viewed humanity as trapped in ignorance and bodily existence. To them, Christ chiefly revealed “gnosis”—saving knowledge of God, one’s heavenly origin, and the way of escape to the divine realm. Many therefore distinguished the earthly Jesus from a higher Christ and subordinated, replaced, or rejected water baptism in favor of esoteric rites, spiritual awakening, or knowledge itself.



The Gnostics speak:

“There are some who, when they enter the faith, receive the baptism on the earth, and they have it as a hope of salvation. But the baptism of truth is something else; it is by renunciation of the world that it is found.”

The Testimony of Truth, 180 AD

“This class of men [a sect of gnostics] have been instigated by Satan to a denial of that baptism which is regeneration to God, and thus to a renunciation of the whole [Christian] faith.

They maintain that those who have attained to perfect knowledge must of necessity be regenerated into that power which is above all... “for the baptism instituted by the visible Jesus was for the remission of sins, but the redemption brought in by that Christ who descended upon Him, was for perfection”; and they allege that the former is animal, but the latter spiritual...



Some of them assert that it is superfluous to bring persons to the water... Some maintain that the mystery of the unspeakable and invisible power ought not to be performed by visible and corruptible creatures, nor should that of those [beings] who are inconceivable, and incorporeal, and beyond the reach of sense, [be performed] by such as are the objects of sense, and possessed of a body. These hold that the knowledge of the unspeakable Greatness is itself perfect redemption.”

Irenaeus of Lyons, *Against Heresies*, 1.21.1–4 (180 AD)

An overcorrection to the gnostic idea that baptism *doesn't* save
may have led to an increase in sacramental
(that is, an automatic) “water saves” theology
which led to the baptism of infants.

Theophilus of Antioch, (180–183 AD)

“God destined man to receive repentance and remission of sins
through the water and laver of regeneration-
as many as come to the truth.”

(To Autolycus, Book II, chapter 16)

Clement of Alexandria, (198-203 AD)

"Jesus said, "Unless ye be converted, and become as children';
pure in flesh, holy in soul by abstinence from evil deeds;

showing that He would have us to be such as
also He generated us from our mother - the water."

(Stromata, Book IV, chapter 25)

Faith Clauses

Baptism Saving Clauses

Clement of Alexandria, (198 AD)

“Our characters are not the same as before our washing...

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, children to their father.”

(The Instructor, Book I, chapter 6)

Faith Clauses

Baptism Saving Clauses

Tertullian of Carthage, (198-210 AD)

“They who are about to enter baptism ought to pray with repeated prayers, fasts, and bendings of the knee, and vigils all the night through, and with the confession of all by-gone sins.”

(On Baptism, Chapter 20)

“When the soul embraces the faith, being renewed in its second birth by water and the power from above, then the veil of its former corruption being taken away, it beholds the light in all its brightness.”

(On the Soul, Chapter 41)

“Baptismal washing is a sealing of faith, which faith is begun and is commended by the faith of repentance. We are not washed in order that we may cease sinning, but because we have ceased.”

(On Repentance, Chapter 6)

Did the gnostics keep causing problems?

The Gnostics speak:



“The demon will also appear upon the river to baptize with an imperfect baptism, and to trouble the world with a bondage of water... And many who wear erring flesh will go down to the harmful waters through the winds and the demons. And they are bound by the water. And he will heal with a futile remedy. He will lead astray, and he will bind the world... O Shem, they are deceived by manifold demons, thinking that through baptism with the uncleanness of water, that which is dark, feeble, idle, and disturbing, he will take away the sins... And they do not know that from the water to the water there is bondage, and error and unchastity, envy, murder, adultery, false witness, heresies, robberies, lusts, babblings, wrath, bitterness...”

The Paraphrase of Shem, 200 AD



“Recently a certain woman—a most venomous viper from the Cainite heresy [a sect of gnostics]—has been active here and has carried away many by her poisonous doctrine, making it her principal aim to destroy baptism. This is entirely according to nature, for vipers, asps, and basilisks generally seek dry and waterless places.

But we, little fishes, following our Fish, Jesus Christ, are born in water, and we are not saved in any other way than by remaining in the water. Therefore that most monstrous woman—who did not even possess the proper right to teach—knew very well how to kill the little fishes: by taking them out of the water.

Tertullian of Carthage,
On Baptism, Chapter 1, (198–203 AD)

This account is how Tertullian introduces his work “On Baptism”:
as a defense against water-denying gnostic sects.

Tertullian answers by giving us our 1st overt sign in history of the practice of water being ritually sanctified by clergy to be given inert sacramental power:



"All waters ... obtain the sacrament of sanctification, God having been invoked. For immediately the Spirit comes from heaven and rests over the waters, sanctifying them from Himself; and, being thus sanctified, they absorb at the same time the power of sanctifying... After the waters have been in a manner endued with medicinal virtue through the intervention of the angel, the spirit is corporeally washed in the waters, and the flesh is in the same spiritually cleansed."

Tertullian of Carthage, *On Baptism, Chapter 4*, (198–203 AD)

If the water itself saves, why not baptize infants?
People started to.

200 AD marks our 1st mention of the practice, by Tertullian.
& he thought it was unwise.

“According to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children... The Lord does indeed say, “Forbid them not to come unto me.” “Let them come”, then, while they are growing up; “let them come” while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to the remission of sins? More caution will be exercised in worldly matters: so that one who is not trusted with earthly substance is trusted with divine! Let them know how to ask for salvation, that you may seem (at least) to have given to him that asks.”

Tertullian of Carthage, *On Baptism, Chapter 18*, (198–203 AD)

Over the 2nd century the how-and-why of baptism saving (through faith-in-the-act) was lost as Mark 16:16 & acts 2:38 (et al.) devolved from being

a living command obeyed (“whoever believes and is immersed will be saved”) to



a description (“Immersion saves believers”) to



a fixed formula (“Baptismal water saves”) to



an automatic process: (“Baptismal water saves- so why wouldn’t it save infants?”)

Tertullian smelled falsehood, but by 200 AD the how-and-why of baptism saving had been forgotten:

Over the 2nd century the how-and-why of baptism saving (through faith-in-the-act) was lost as Mark 16:16 & acts 2:38 (et al.) devolved from being

a living command obeyed (“whoever believes and is immersed will be saved”) to



a description (“Immersion saves believers”) to



a fixed formula (“Baptismal water saves”) to



an automatic process: (“Baptismal water saves- so why wouldn’t it save infants?”)

Tertullian smelled falsehood, but by 200 AD the how-and-why of baptism saving had been forgotten:

	<i>Acts 22:16</i>	<i>1 Peter 3:21</i>	<i>Colossians 2:12</i>	<i>Romans 6:3-17</i>
THE LOCATION	“Be baptized	“Baptism	“You were buried with him in baptism,	“We have been buried with Him through baptism into death,
THE RESULT	and wash away your sins,	now saves you	in which you were also raised with him	so we too may walk in newness of life...
THE HEART'S ORIENTATION	calling on his name.”	as an appeal to God for a good conscience.”	through faith in the working of God.”	Thanks be to God that you became obedient from the heart to that form of teaching to which you were entrusted.”

When is the first overt positive reference
in history to Infant Baptism?

“The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of sin, which must be washed away through water and the Spirit.”

ORIGEN OF ALEXANDRIA

246 AD

*Things
move fast in
Alexandria*

Commentary on Romans

5.9

“The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of sin, which must be washed away through water and the Spirit.”

ORIGEN OF ALEXANDRIA

246 AD

“This was what was said,
'Unless ye be converted,
and become as children,'
pure in flesh, holy in soul
by abstinence from evil
deeds; showing that He
would have us to be such as
also He generated us from
our mother—the water.”

CLEMENT OF ALEXANDRIA

198 AD

“The Church received from
the apostles the tradition of
giving baptism even to
infants. The apostles, to
whom were committed the
secrets of the divine
sacraments, knew there are
in everyone innate strains of
sin, which must be washed
away through water
and the Spirit.”

ORIGEN OF ALEXANDRIA

246 AD



✝ JMT ✝

@SecretFire79

Follow



Commentary account

Origen (c. AD 244):

“The Church received from the Apostles the tradition of giving baptism even to infants.”

- (Commentary on Romans 5:9)

Historical proof that infant baptism was handed down by the Apostles 📖 🕊



Ojike Uzoma

@Xtopher_Uzo

Follow



Protestants in (2026AD) : Infant baptism is demonic, the Apostles never did it.

Origen (248 AD): "The Church received from the apostles the tradition of giving baptism even to infants."

Commentary on Romans

5.9

“The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of sin, which must be washed away through water and the Spirit.”

ORIGEN OF ALEXANDRIA

246 AD

Is Origen the best arbiter of
what the church received
this from the Apostles?

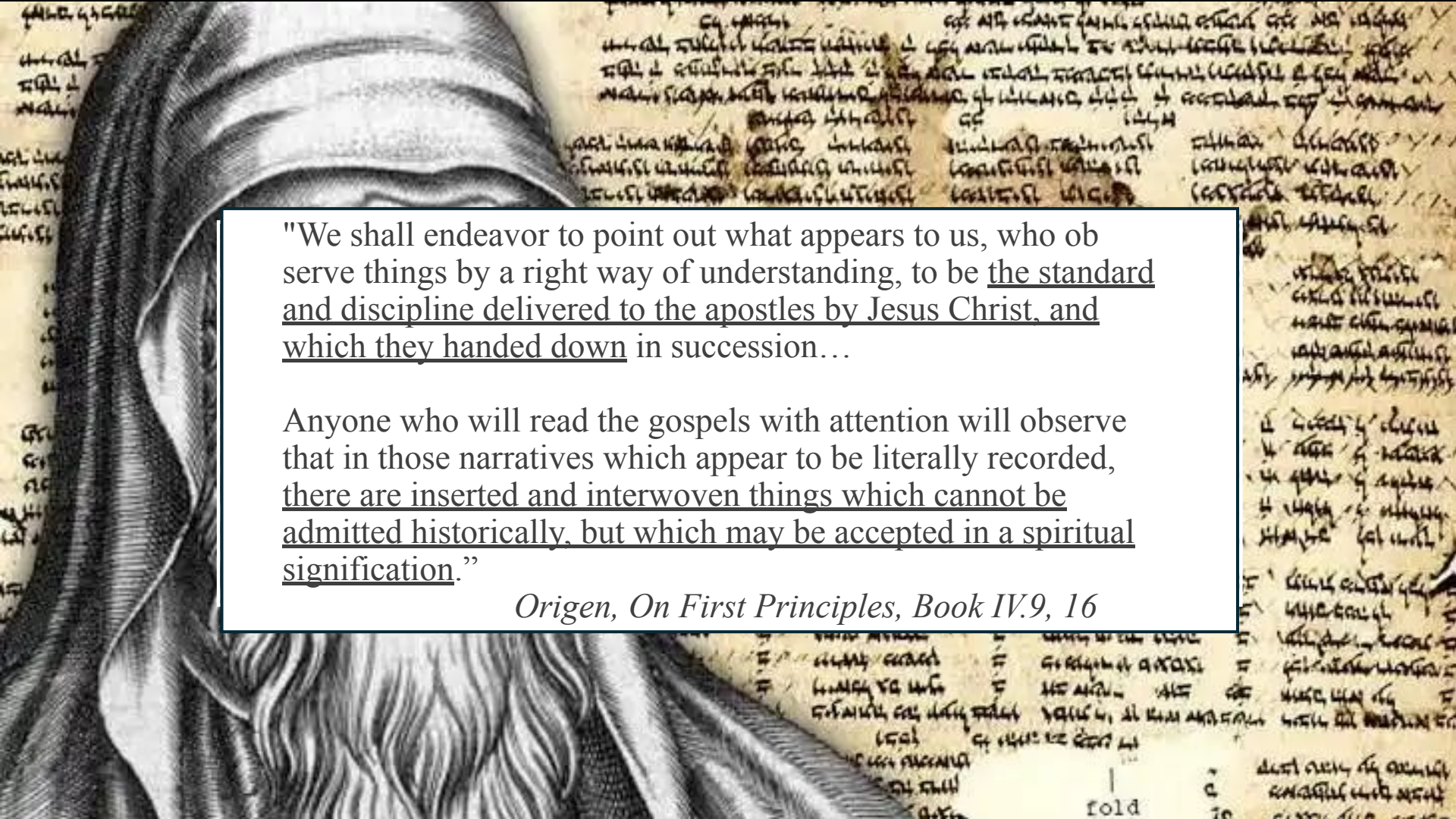
Commentary on Romans

5.9

“The Church received from
the apostles the tradition of
giving baptism even to
infants. The apostles, to
whom were committed the
secrets of the divine
sacraments, knew there are
in everyone innate strains of
sin, which must be washed
away through water
and the Spirit.”

ORIGEN OF ALEXANDRIA

246 AD



"We shall endeavor to point out what appears to us, who observe things by a right way of understanding, to be the standard and discipline delivered to the apostles by Jesus Christ, and which they handed down in succession...

Anyone who will read the gospels with attention will observe that in those narratives which appear to be literally recorded, there are inserted and interwoven things which cannot be admitted historically, but which may be accepted in a spiritual signification."

Origen, On First Principles, Book IV.9, 16

100 years prior Justin Martyr
said the apostles handed down
the exact *opposite* doctrine

manner in which we were ourselves regenerated... And for this rite we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is

First Apology, Chapter 61 (155 AD)

The predominance of the practice of infant baptism came with the development of its “perfect” theological justification:
original sin
(that is, inherited guilt).

Commentary on Romans

5.9

“The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of sin, which must be washed away through water and the Spirit.”

ORIGEN OF ALEXANDRIA

246 AD

Before the development of “Original Sin”
the Consensus was “Original Innocence”

The Sinless State and Heavenly Fate of Infants

Aristides of Athens (126)	When a child has been born to one of the Christians, they give thanks to God; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who has passed through the world without sins.			
Athenagoras of Athens (176)	Not all who rise again are to be judged: for if only a just judgment were the cause of the resurrection, it would of course follow that those who had done neither evil nor good — namely, very young children — would not rise again; but seeing that all are to rise again, those who have died in infancy as well as others, they too justify our conclusion that the resurrection takes place not for the sake of the judgment as the primary reason.			
Irenaeus of Lyons (180)	Who are they that have been saved and received the inheritance? Those, doubtless, who do believe God, and who have continued in His love... and innocent children, who have had no sense of evil. But who are they that are saved now, and receive life eternal? Is it not those who love God, and who believe His promises, and who in malice have become as little children?			
Tertullian of Carthage (220)	I must compel you to determine (what you mean by Hades), which of its two regions, the region of the good or of the bad. If you mean the bad, (all I can say is, that) even now the souls of the wicked deserve to be consigned to those abodes; if you mean the good why should you judge to be unworthy of such a resting-place the souls of infants and of virgins, and those which, by reason of their condition in life were pure and innocent?			
<u>Sources:</u>	<i>Apology</i> (Verse 15)	<i>On the Resurrection of the Dead</i> (Chapter 14)	<i>Against Heresies</i> (Book IV, Chapter 28)	<i>A Treatise on the Soul</i> (Chapter 56)

Clement of Alexandria, (198 AD)

“Rightly, then, are those called children who know Him who is God alone as their Father, **who are simple, and infants, and guileless.**”

(The Instructor, Book I, chapter 5)

Clement of Alexandria, (198 AD)

“Rightly, then, are those called children who know Him who is God alone as their Father, **who are simple, and infants, and guileless.**”

(The Instructor, Book I, chapter 5)

Tertullian of Carthage, (207 AD)

“Christ takes infants, and teaches how all ought to be like them...
It is impudent to throw together things so different as infants and children,
one an age still innocent, and one already capable of discretion
- able to mock, if not to blaspheme.”

(Against Marcion, Book IV, chapter 23)

Clement of Alexandria, (198 AD)

“Let them tell us how the newly born child could commit fornication, or **how that which has done nothing has fallen under the curse of Adam**. The only consistent answer for them, it seems, is to say that birth is an evil, not only for the body, but also for the soul for the sake of which the body itself exists. And when David says: “In sin I was born and in unrighteousness my mother conceived me,” he says in prophetic manner that Eve is his mother. For “Eve became the mother of the living.” But if he was conceived in sin, yet he was not himself in sin, nor is he himself sin.”

(Stromata. Book III, chapter 16, section 100.5)

Nevertheless, the practice of infant baptism & its justification, the doctrine of original sin, did become the norm, leading to:

Nevertheless, the practice of infant baptism & its justification, the doctrine of original sin, did become the norm, leading to:

Infant Baptism by law

Council of Carthage, *Canon 2*, (418 AD)

"it has pleased the Council to decree:

*whosoever denies that infants, freshly born
from their mothers' wombs, should be baptized,*

or asserts that while they are baptized for the remission of sins,
*they yet derive nothing of original sin from Adam that needs to be washed
away in the font of regeneration whereby it would follow that the formula
'unto the remission of sins' in their case is said falsely
let him be anathema, because, according to Romans 5:12,
the sin of Adam—in whom all sinned—has passed upon all."*

This canon was in response to the Pelagians.
The Pelagians did *not* deny infant baptism:

Augustine of Hippo, (418 AD)

“The real objection against the Pelagians is that they refuse to confess that unbaptized infants are liable to the condemnation of the first man, and that original sin has been transmitted to them and requires to be purged by regeneration; their contention being that infants must be baptized solely for being admitted into the kingdom of heaven.”

(On Original Sin, 13)

This canon was in response to the Pelagians.
The Pelagians did *not* deny infant baptism:

Jerome (415 AD)

“Your heresy maintains that infants are baptized not for remission of sins,
but for admission to the kingdom of heaven.”
(*Jerome, Dialogue Against the Pelagians 3.19*)

This canon was in response to the Pelagians.
The Pelagians did *not* deny infant baptism:

Pelagius, cited by Augustine

“Infants ought to be baptized with the same formula of sacramental words as adults.”

Caelestius (a Pelagian), cited by Augustine

“I have always maintained that infants require baptism, and ought to be baptized.”

Augustine:

“They do not deny the sacrament of baptism to infants.”

Augustine, *On the Grace of Christ, and on Original Sin, Book II*, (418 AD)

This canon was in response to the Pelagians.
The Pelagians did *not* deny infant baptism.

Although Pelagius and the Pelagians did not reject infant baptism,

The Council made *anathema*
“whosoever denies that infants,
freshly born from their mothers' wombs,
should be baptized.”

The Historic origins of today's stream of Baptist Doctrine

Huldrych Zwingli, (July 3 1530)

“I believe that a sacrament is a sign of a sacred thing, i.e., of grace that has been given.

I believe that it is a visible figure or form of the invisible grace, provided and bestowed by God's bounty; i.e., a ~ visible example which presents an analogy to something done by the Spirit. I believe that it is a public testimony.”

*(An Account of the Faith of Huldereich Zwingli
Submitted to the Roman Emperor Charles)*





ZWINGLI / SWISS REFORMED BAPTISM

"I believe that a sacrament is a sign of a sacred thing, i.e., of grace that has been given. I believe that it is a visible figure or form of the invisible grace, provided and bestowed by God's bounty; i.e., a visible example which presents an analogy to something done by the Spirit. I believe that it is a public testimony."

— Huldrych Zwingli, 1525



SWISS ANABAPTISTS

"No element or outward thing in this world can cleanse the soul; the cleansing of the soul pertains only to the grace of God. Thence it follows that baptism can remit no sins. Since it cannot do this, and nevertheless has been appointed by God, it must be a sign of allegiance of God's people and nothing else."

— Balthasar Hübmaier, 1525



REFORMED / PURITAN / SEPARATIST STREAM

"Baptism confers grace because it is a means to give and exhibit to the believing mind Christ with His benefits, and this it does by His signification. For it serves as a particular and infallible certificate to assure the party baptized of the forgiveness of his sins and of His eternal salvation... the outward washing of the body is a token or pledge of the grace of God."

— William Perkins, 1597

AMSTERDAM, c. 1609



"Baptism is the external sign of the remission of sins, of dying and of being made alive, and therefore does not belong to infants."

— John Smyth, 1609

EARLY BAPTIST SYNTHESIS

Huldrych Zwingli, (May 27, 1525)

“Water-baptism cannot contribute in any way to the washing away of sin.”

“In this matter of baptism - if I may be pardoned for saying it - I can only conclude that all the doctors have been in error from the time of the apostles.... All the doctors have ascribed to the water a power which it does not have and the holy apostles did not teach.”

(On Baptism, Rebaptism and Infant Baptism)



In sum,

The Bible:

“Immersion saves believers through faith in God’s working”

The Bible:

“Immersion saves believers through faith in God’s working”

2nd Century church:

“Immersion saves believers”

The Bible:

“Immersion saves believers through faith in God’s working”

2nd Century church:

“Immersion saves believers”

Gnostics:

“Water doesn’t save”

The Bible:

“Immersion saves believers through faith in God’s working”

2nd Century church:

“Immersion saves believers”

Gnostics:

“Water doesn’t save”

3rd Century church:

“Water does save”

The Bible:

“Immersion saves believers through faith in God’s working”

2nd Century church:

“Immersion saves believers”

Gnostics:

“Water doesn’t save”

3rd Century church:

“Water does save”

The Radical Reformation:

“Water doesn’t save”

The Bible:

“Immersion saves believers through faith in God’s working”

2nd Century church:

“Immersion saves believers”

Gnostics:

“Water doesn’t save”

3rd Century church:

“Water does save”

The Radical Reformation:

“Water doesn’t save”

The Bible:

“Immersion saves believers through faith in God’s working”



Faith → Baptism → Salvation

	<i>Mark 16:16</i>	<i>Acts 2:38</i>	<i>Galatians 3:26-27</i>
FAITH	"The one who has believed	"Repent	"Through faith you are all sons of God in Christ Jesus
BAPTISM	and has been baptized	and be baptized	For those of you who were baptized into Christ
SALVATION	will be saved."	for the forgiveness of your sins."	have been clothed with Christ."

The Godward faith through which God works in baptism

	<i>Acts 22:16</i>	<i>1 Peter 3:21</i>	<i>Colossians 2:12</i>	<i>Romans 6:4-17</i>
THE LOCATION	"Be baptized	"Baptism	"You were buried with him in baptism,	"We have been buried with Him through baptism into death,
THE RESULT	and wash away your sins,	now saves you	in which you were also raised with him	so we too may walk in newness of life...
THE HEART'S ORIENTATION	calling on his name."	as an appeal to God for a good conscience."	through faith in the working of God."	Thanks be to God that you became obedient from the heart to that form of teaching to which you were entrusted."

Paedobaptist

Baptism
Saves
unbelievers



Baptistic

Faith
alone
Saves



Bible

Faithful
Baptism
Saves

•**Baptist view:**

baptism of the professing regenerate by immersion

(presented by Thomas J. Nettles)

•**Reformed view:**

infant baptism of children of the covenant

(presented by Richard Pratt Jr.)

•**Lutheran view:**

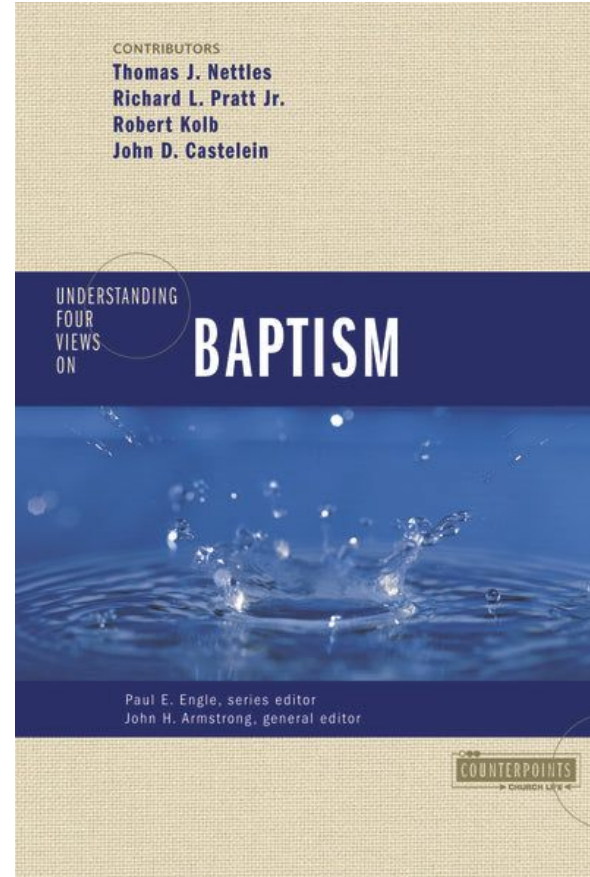
infant baptism by sprinkling as a regenerative act

(presented by Robert Kolb)

•**Church of Christ view:**

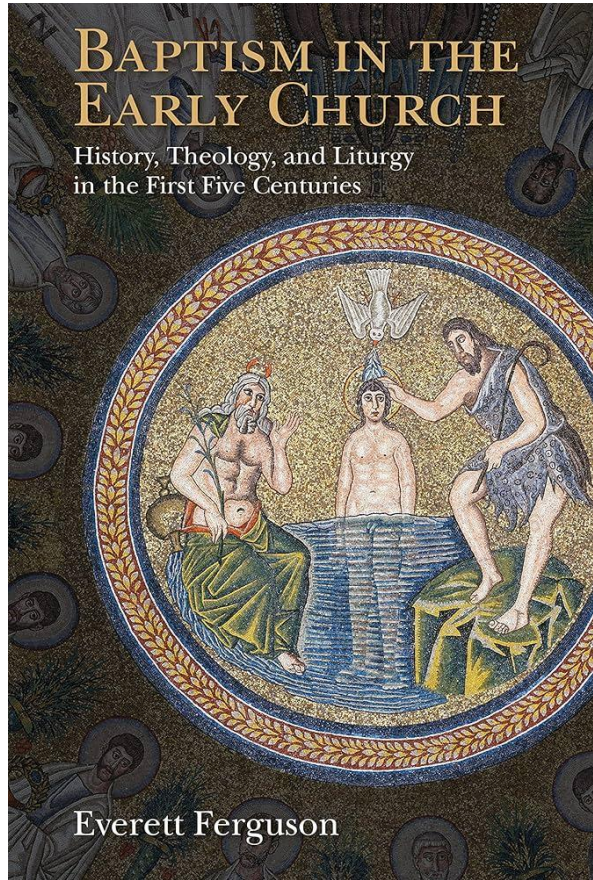
believers' baptism on the occasion of regeneration by immersion

(presented by John Castelein)



BAPTISM IN THE EARLY CHURCH

History, Theology, and Liturgy
in the First Five Centuries



Everett Ferguson

springhousecharts.com/slides

Thank you!