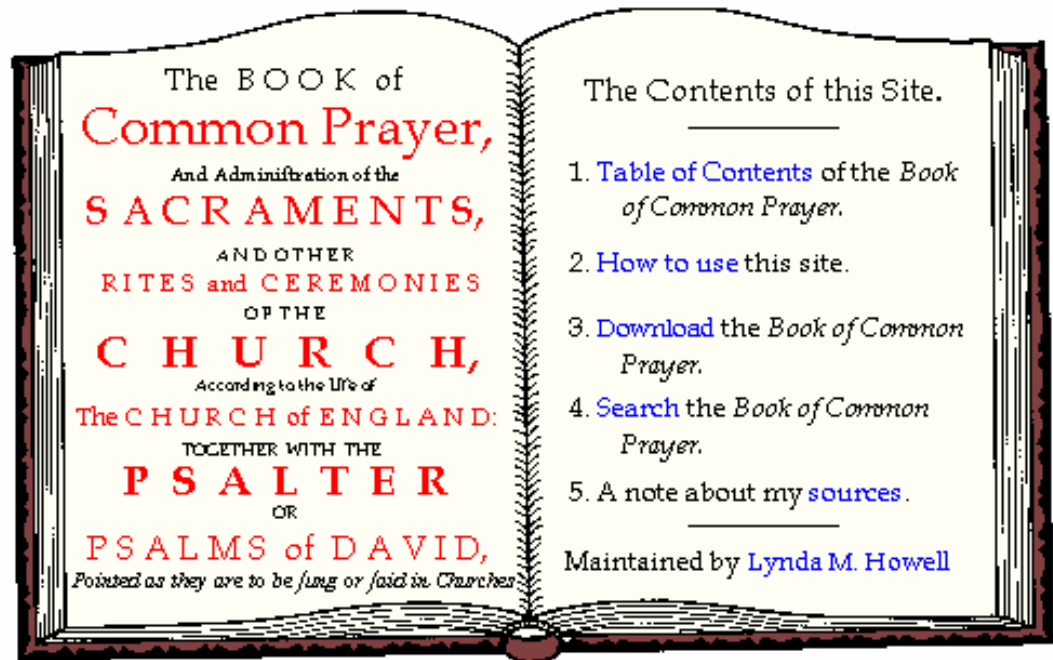


Overview of the 39 Articles of Religion

Church of the Ascension Fall 2006

Class 05

David Laughlin



Outline

- **Introduction to the Reformation in England**
- **Catholic Beliefs (articles 1-8)**
- **Salvation: Our Perspective (articles 9-16)**
- **Salvation: God's Perspective (17/18)**
- **Church and Councils (22-24)**
- **The Sacraments (articles 25-30)**
- **Church Discipline (articles 31-36)**
- **Church and State (articles 37-39)**
- **Summary**

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon **no warranty of Scripture**, but rather **repugnant to the Word of God**.

There is a mixture here of Doctrine (Purgatory, Pardons) and Rites and Ceremonies (Adoration of images, relics, invocation of saints) Remember in XX we saw that *the Church... ought not to decree any thing **against** the same (scripture)*



III. THE FINAL PURIFICATION, OR PURGATORY

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

III. THE FINAL PURIFICATION, OR PURGATORY

1031 The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.

III. THE FINAL PURIFICATION, OR PURGATORY

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, [indulgences](#), and works of penance undertaken on behalf of the dead:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

X. INDULGENCES

1471 The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin." The faithful can gain indulgences for themselves or apply them to the dead.

2132 The Christian veneration of images is not contrary to the first commandment which proscribes idols. Indeed, "the honor rendered to an image passes to its prototype," and "whoever venerates an image venerates the person portrayed in it." The honor paid to sacred images is a "respectful veneration," not the adoration due to God alone:

Religious worship is not directed to images in themselves, considered as mere things, but under their distinctive aspect as images leading us on to God incarnate. The movement toward the image does not terminate in it as image, but tends toward that whose image it is.

Fond: *adj.*

1. That has lost its savour; insipid; sickly-flavoured. *Obs.*

2. Infatuated, foolish, silly. Since 16th c. the sense in literary use has been chiefly: Foolishly credulous or sanguine.



XXIII. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Romans 10:14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? ^[15] **And how are they to proclaim him unless they are sent?** As it is written, "How beautiful are the feet of those who bring good news!"

1 Tim. 4:14 Do not neglect the **gift** that is in you, which was given to you through prophecy with the **laying on of hands by the council of elders.**

1 Tim. 5:22 **Do not ordain anyone hastily**, and do not participate in the sins of others; keep yourself pure.

2 Tim. 1:6 For this reason I remind you to **rekindle the gift of God that is within you through the laying on of my hands;**

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

This was not written to oppose charismatic utterances but the use of Latin in the services when English (or any other language) was the mother tongue of the people.

1 Cor. 14:2 For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit.

1 Cor. 14:16 Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the "Amen" to your thanksgiving, since the outsider does not know what you are saying?

1 Cor. 14:19 nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

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- Salvation: God's Perspective (articles 17/18)
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 - **Baptism (articles 25-27)**
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1 Cor. 10:1-5

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, ^[2] and all were **baptized** into Moses in the cloud and in the sea, ^[3] and all ate the same **spiritual food**, ^[4] and all drank the same **spiritual drink**. For they drank from the **spiritual rock that followed them, and the rock was Christ**. ^[5] Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

1 Cor. 10:16 *f*

The **cup** of blessing that we bless, is it not a *sharing* in the **blood of Christ**? The **bread** that we break, is it not a *sharing* in the **body** of Christ? ^[17] Because there is one bread, we who are many are one body, for we all partake of the one bread.

Catechetical Instructions of St. Thomas Aquinas

We shall now consider the Sacraments of the Church. We shall treat them under one heading, since they all pertain to the effect of grace. First of all, that must be known which St. Augustine wrote in the tenth book of "The City of God": "**a Sacrament is a sacred thing**" or "**the sign of a sacred thing**." (*Sacramentum est sacrum signum*, **The City of God** Book X, chapter x)

A Sacrament of the New Law is a **visible** form of **invisible grace**. Thus, the **exterior** washing which takes place when the water is poured in Baptism represents that **interior** cleansing which takes away sin by virtue of the Sacrament of Baptism.

"A Sacrament, therefore, is clearly understood to be numbered amongst those things which have been instituted as **signs**. It makes known to us by a certain **appearance** and **resemblance** that which God by His **invisible power**, accomplishes **in our souls**. . . . In order to explain more fully the nature of a Sacrament it should be taught that it is a thing subject to the **senses** which possesses, by **divine institution**, the power not only of signifying holiness and justice, but also to **impart** both to the recipient. Hence, it is easy to see that the images of the Saints, crosses, and the like, although they are signs of sacred things, cannot be called Sacraments. Thus, the solemn ablution of the body [in Baptism] not only signifies, but also has the power to effect a sacred thing which is worked interiorly in the soul by the invisible operation of the Holy Ghost" (**Roman Catechism**, "Sacraments in General," Chapter I, 6 and 11).

Three Fold Function of the Sacraments

St. Thomas sums up the various aspects of sacramental signs: "Therefore a sacrament is a sign that **commemorates** what precedes it - Christ's Passion; **demonstrates** what is accomplished in us through Christ's Passion - grace; and **prefigures** what that Passion pledges to us - future glory."

STh, III, 60,3.

Quoted in CCC, §1130

For the rest of the class we will talk about **Holy Baptism**. Next week we will get to the **Lord's Supper**.

At the reformation the topic of Baptism was not as hotly contested among the Reformers as the topic of the Lord's Supper. The Reformed and the Lutherans agreed that:

- **Baptism is a sacrament**
- **Administered by an ordained minister**
- **The matter is water**
- **The word's are *in the name of the father son and Holy Spirit***
- **Newly converted adults and the infant children of believers are the proper subjects**

XXV. Of the Sacraments (I).

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are **two Sacraments ordained of Christ our Lord in the Gospel**, that is to say, **Baptism**, and the **Supper of the Lord**.



Sacraments ordained of Christ be not only badges or tokens of Christian men's profession

This was thought to be the teaching of the Swiss Protestants under Zwingli and his followers.



The Sacraments

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Q. What is grace?

A. Grace is God's favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

Q. What are the two great sacraments of the Gospel?

A. The two great sacraments given by Christ to his Church are Holy Baptism and the Holy Eucharist.

XXV. Of the Sacraments (II).

Those **five commonly called Sacraments**, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, **are not to be counted for Sacraments** of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.



The idea is that sacraments are for all of the people of God. **Marriage** and **Ordination** are therefore not sacraments. Neither was marriage instituted by Christ, as it is a creation ordinance

Extreme unction was not instituted by our Lord

Penance is denied sacramental status

Confirmation was not instituted by our Lord

This article states that these five rites or ceremonies are **not sacraments: it does not deny that there may be a proper use for rites such as these: indeed all five can be and are performed in our church, in some form!**

It has been pointed out by Thomas Aquinas that the perfect number seven nicely demonstrates how God is present through all our lives:

Birth

Baptism

coming of age

confirmation

nourishment

communion

daily sins

Reconciliation

Vocation

Marriage or Priesthood

Illness / Death

Unction

Our Church calls the other five sacraments of the Roman Catholic Church “sacramental rites”

Other Sacramental Rites

- Q. What other sacramental rites evolved in the Church under the guidance of the Holy Spirit?
- A. Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction.
- Q. How do they differ from the two sacraments of the Gospel?
- A. Although they are means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are.

Q. What is Confirmation?

A. Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop.

Q. What is required of those to be confirmed?

A. It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.

Q. What is Ordination?

A. Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops.

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Q. What is Reconciliation of a Penitent?

A. Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

Q. What is Unction of the Sick?

A. Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

Q. Is God's activity limited to these rites?

A. God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us.

Q. How are the sacraments related to our Christian hope?

A. Sacraments sustain our present hope and anticipate its future fulfillment.

XXV. Of the Sacraments (III).

The Sacraments were not ordained of Christ to be **gazed upon**, or to be **carried about**, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

The bread and the wine were **commanded to be eaten** by the Lord not **gazed on or carried about!** More on when we discuss the Supper.

1 Cor. 11:27-30

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. ^[28] Examine yourselves, and only then eat of the bread and drink of the cup. ^[29] For all who eat and drink without discerning the body, eat and drink judgment against themselves. ^[30] For this reason many of you are weak and ill, and some have died.



XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments (I).

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments (II).

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.


XXVII. Of Baptism (I)

Baptism is **not only a sign** of profession, and **mark of difference**, whereby Christian men are discerned from others that be not christened, but it is also a **sign of Regeneration** or **New-Birth**, whereby, as by an instrument, they that receive Baptism rightly are **grafted into the Church**; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

Titus 3:5 he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the **water of rebirth** and renewal by the Holy Spirit. ^[6] This Spirit he poured out on us richly through Jesus Christ our Savior, ^[7] so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

Ephes. 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her, ^[26] in order to make her holy by cleansing her with the **washing of water** by the word,

John 3:5 Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being **born of water** and Spirit.



XXVII. Of Baptism (II)

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.



Holy Baptism

Q. What is Holy Baptism?

A. Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

Holy Baptism

Q. What is the outward and visible sign in Baptism?

A. The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

Holy Baptism

Q. What is the inward and spiritual grace in Baptism?

A. The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

Holy Baptism

Q. What is required of us at Baptism?

A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.



Holy Baptism

Q. Why then are infants baptized?

A. Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God.

Holy Baptism

Q. How are the promises for infants made and carried out?

A. Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.

Thanksgiving over the Water

The Celebrant blesses the water, first saying

The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant

We thank you, Almighty God, for the gift of water.

Over it the Holy Spirit moved in the beginning of creation.

Through it you led the children of Israel out of their bondage in Egypt into the land of promise. **In it** your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. **In it** we are buried with Christ in his death. **By it** we share in his resurrection. **Through it** we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

At the following words, the Celebrant touches the water
Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying

N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

When this action has been completed for all candidates, the Bishop or Priest, at a place in full sight of the congregation, prays over them, saying

Let us pray.

Heavenly Father, we thank you that **by water** and the **Holy Spirit** you have bestowed upon *these* your servants the **forgiveness of sin**, and **have raised *them* to the new life of grace**. Sustain *them*, O Lord, in your Holy Spirit. Give *them* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross [using Chrism if desired] and saying to each one

N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. Amen.

Or this action may be done immediately after the administration of the water and before the preceding prayer. When all have been baptized, the Celebrant says

Let us welcome the newly baptized.

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Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your servants the forgiveness of sin, and have raised *them* to the new life of grace.

Sustain *them*, O Lord, in your Holy Spirit. Give *them* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

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Or this action may be done immediately after the administration of the water and before the preceding prayer.

When all have been baptized, the Celebrant says
Let us welcome the newly baptized.

The Articles teach that they that receive Baptism rightly are

- grafted into the Church
- the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed
- Faith is confirmed
- Grace increased by virtue of prayer unto God

Our Liturgy teaches that they that receive Baptism

- are **cleansed from sin** and **born again** may continue for ever in the risen life of Jesus Christ our Savior.
- forgiveness of sin**, and **have raised *them* to the new life of grace.**
- sealed by the Holy Spirit in Baptism and marked as Christ's own for ever.

On the Mode of Baptism

1. We do not say that immersion is invalid: only that it is not necessary
2. We believe pouring of Water best represents the meaning of Baptism: The Holy Spirit being poured on the recipient. Other NT phrases speak of the Holy Spirit being shed forth (Acts 2:33) and symbolically coming and resting on the disciples at Pentecost.
3. From I Cor. 10:2 we saw that the Israelites were baptized on dry ground in the river (but the Egyptians were immersed!)
4. Matt 3:11 and others say that Christ will Baptize *with* the Holy Spirit. We baptize *with* water.

5. Sometimes we hear that **immersion** best symbolizes Christ's burial. Not so, as Christ was not put into the ground but was placed in a tomb.
6. In Acts we see Paul baptized standing in a house, the jailors entire family baptized in jail at night, etc

So we baptize by pouring as it best symbolizes how the Holy Spirit comes to us. But again remember we do not reject folk if their baptism was by immersion! And if an adult requests immersion we will do it.

On Infant Baptism (I)

1. The children of OT believers were in covenant with God and were included in the church. The male infants were circumcised.
2. Baptism in the NT replaces circumcision. Col. 2:11-12
In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: ^[12] Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
3. **Romans 4:11** *He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. Baptism is also a sign and seal of the covenant of Grace.*

On Infant Baptism (II)

4. There are several examples of entire households being baptised in the NT, both with water and with the Holy Spirit.

Acts 11:14-16

he will give you a message by which you and your **entire household will be saved.**' ^[15] And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. ^[16] And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be **baptized with the Holy Spirit.**'

On Infant Baptism (III)

Acts 16:15

When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

Acts 16:32-33

They spoke the word of the Lord to him and to all who were in his house. ^[33] At the same hour of the night he took them and washed their wounds; then **he and his entire family were baptized without delay.**

1 Cor. 1:16

(I did baptize also the **household of Stephanas**; beyond that, I do not know whether I baptized anyone else.)

The Following are selected verses from the New Testament in which the word baptism or baptize are used.

You will see that accompanying these words are also words like:

- Holy Spirit
- Forgiveness of sins
- Repent
- Believe
- Wash
- Entire households

Matthew 3:11, 13f, 16

"I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire.

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ^[14] John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"

^[16] And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.

Matthew 28:19

Go therefore and make disciples of all nations, baptizing them **in the name of the Father and of the Son and of the Holy Spirit,**

Mark 16:16

The one who **believes and is baptized** will be saved; but the one who does not believe will be condemned.

Luke 3:3

He went into all the region around the Jordan, proclaiming a baptism of **repentance** for the **forgiveness of sins,**

Luke 3:16

John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the **Holy Spirit** and fire.

John 1:33

I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the **Spirit descend and remain** is the one who baptizes with the Holy Spirit.'

Acts 1:5

for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

Acts 2:38

Peter said to them, "**Repent, and be baptized** every one of you in the name of Jesus Christ so that your **sins may be forgiven**; and you will receive the gift of the **Holy Spirit**."

Acts 8:12-13

But when they believed Philip, who was proclaiming the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. [13] Even Simon himself believed.

Acts 8:16

(for as yet **the Spirit had not come upon any** of them; they had only been baptized in the name of the Lord Jesus).

Acts 9:18

And immediately something like scales fell from his eyes, and his sight was restored. Then **he got up and was baptized**,

Acts 10:47-48

"Can anyone withhold the water for baptizing these people who have received the **Holy Spirit just as we have?**" [48] So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Acts 16:15

When **she and her household** were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

Acts 16:33

At the same hour of the night he took them and washed their wounds; then he and **his entire family** were baptized without delay.

Acts 18:8

Crispus, the official of the synagogue, became a believer in the Lord, **together with all his household**; and many of the Corinthians who heard Paul became believers and were baptized.

Acts 22:16

And now why do you delay? Get up, be **baptized, and have your sins washed away**, calling on his name.'

Romans 6:3-4

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ^[4] Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

1 Cor. 12:13

For in the **one Spirit** we were all baptized into one body-- Jews or Greeks, slaves or free--and we were all made to drink of one Spirit.

1 Cor. 15:29

Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

Galatians 3:27

As many of you as were baptized into Christ have clothed yourselves with Christ.

Ephes. 4:5: one Lord, one faith, one baptism,

1 Peter 3:21

And baptism, which this prefigured, now saves you--not as a removal of **dirt from the body**, but as an appeal to God for a **good conscience**, through the resurrection of Jesus Christ,

Below are selections from the Standard Protestant
Confessions and Catechisms that deal with the Sacraments and
Baptism in particular

Westminster Confession of Faith: CHAPTER 27

Of the Sacraments

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and his benefits; and to confirm our interest in him: as also, to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.
2. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.
3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.
4. There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.
5. The sacraments of the old testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.

WCF CHAPTER 28 *Of Baptism*

1. Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also, to be unto him a sign and seal of the covenant of 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.
2. The outward element to be used in this 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.
3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.
4. 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.
5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it; or, that all that are baptized are undoubtedly regenerated.
6. 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.
7. The sacrament of baptism is but once to be administered unto any person.

Westminster Larger Catechism

Q. 162. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ in his church, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. 163. *What are the parts of a sacrament?*

A. The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.

Q. 164. *How many sacraments hath Christ instituted in his church under the New Testament?*

A. Under the New Testament Christ hath instituted in his church only two sacraments, baptism and the Lord's supper.

Westminster Larger Catechism

Q. 165. *What is baptism?*

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.

Q. 166. *Unto whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him, but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.

CATECHISM OF THE CHURCH OF GENEVA

M. That the meaning of both may be more clear to us, let us treat of them separately.

First, what is the meaning of Baptism?

S. It consists of two parts. For, *first*, Forgiveness of sins; and, *secondly*, Spiritual regeneration, is figured by it. (Ephesians 5:26; Romans 6:4)

M. What resemblance has water with these things, so as to represent them?

S. Forgiveness of sins is a kind of washing, by which our souls are cleansed from their defilements, just as bodily stains are washed away by water.

M. What do you say of Regeneration?

S. Since the mortification of our nature is its beginning, and our becoming' new creatures its end, a figure of death is set before us when the water is poured upon the head, and the figure of a new life when instead of remaining immersed under water, we only enter it for a moment as a kind of grave, out of which we instantly emerge.

M. Do you think that the water is a washing' of the soul?

S. By no means; for it were impious to snatch away this honor from the blood of Christ, which was shed in order to wipe away all our stains:, and render us pure and unpolluted in the sight of God. (1 Peter 1:19; 1 John 1:7.) And we receive the fruit of this cleansing when the Holy Spirit sprinkles our consciences with that sacred blood. Of this we have a seal in the Sacrament.

CATECHISM OF THE CHURCH OF GENEVA

M. But do you attribute nothing more to the water than that it is a figure of ablution?

S. I understand it to be a figure, but still so that the reality is annexed to it; for God does not disappoint us when he promises us his gifts. Accordingly, it is certain that both pardon of sins and newness of life are offered to us in baptism, and received by us.

M. Is this grace bestowed on all indiscriminately?

S. Many precluding its entrance by their depravity, make it void to themselves. Hence the benefit extends to believers only, and yet the Sacmmeret loses nothing of its nature.

M. Whence is Regeneration derived?

S. From the Death and Resurrection of Christ taken together. His death hath this efficacy, that by means of it our old man is crucified, and the vitiosity of our nature in a manner buried, so as no more to be in rigor in us. Our reformation to a new life, so as to obey the righteousness of God, is the result of the resurrection.

M. How are these blessings bestowed upon us by Baptism?

S. If we do not render the promises there offered unfruitful by rejecting them, we are clothed with Christ, and presented with his Spirit.

M. What must we do in order to use Baptism duly?

S. The right use of Baptism consists in faith and repentance; that is, we must first hold with a firm heartfelt reliance that, being purified from all stains by the blood of Christ, we are pleasing to God: secondly, we must feel his Spirit dwelling in us, and declare this to others by our actions, and we must constantly exercise ourselves in aiming at the mortification of our flesh, and obedience to the righteousness of God.

CATECHISM OF THE CHURCH OF GENEVA

M. If these things are requisite to the legitimate use of Baptism, how comes it that we baptize Infants?

S. It is not necessary that faith and repentance should always precede baptism. They are only required from those whose age makes them capable of both. It will be sufficient, then, if, after infants have grown up, they exhibit the power of their baptism.

M. Can you demonstrate by reason that there is nothing absurd in this?

S. Yes; if it be conceded to me that our Lord instituted nothing at variance with reason. For while Moses and all the Prophets teach that circumcision was a sign of repentance, and was even as Paul declares the sacrament of faith, we see that infants were not excluded from it. (Deuteronomy 30:6; Jeremiah 4:4; Romans 4:11.)

M. But are they now admitted to Baptism for the same reason that was valid in circumcision?

S. The very same, seeing that the promises which God anciently gave to the people of Israel are now published through the whole world.

M. But do you infer from thence that the sign also is to be used?

S. He who will duly ponder all things in both ordinances, will perceive this to follow. Christ in making us partakers of his grace, which had been formerly bestowed on Israel, did not condition, that it should either be more obscure or in some respect less abundant. Nay, rather he shed it upon us both more clearly and more abundantly.

M. Do you think that if infants are denied baptism, some thing is thereby deducted from the grace of God, and it must be said to have been diminished by the coming of Christ?

But to speak of the use of the Sacraments, we believe and confess that the holy Sacraments of the new Testament, as the holy Baptism and Supper of the Lord, were ordained of Christ himself to that end, that Christians should use them, hold them in great reverence, and not despise them, for that they are not only marks whereby we are known to be Christians, & of the open profession before God & man of the covenant & grace of God, but also especially & principally are true & assured tokens & witnesses of god's grace towards us: for which cause when we shall have young children borne into this world we should not as some do suffer them to be 8, 9, or 10 years old, till they be of some reasonable discretion, and then first baptize them: But rather much more comfort ourselves with that which our Lord Christ said to his disciples, Mark 10, Let little children come unto me: for of such is the kingdom of heaven. If then the kingdom of heaven belong unto young children (as it is undoubtedly true) why should we then doubt that they are also comprehended and concluded in the covenant which God made with Abraham and the believing fathers heretofore? And for that cause we ought not by any means seclude or forclose them from the holy baptism.

Of the efficacy and working of the holy Baptism, we believe, that our children, seeing (as is before declared) that they be comprehended in the covenant, when they shall be baptized according to the article of our true, old and universal faith, and also afterwards be brought up in the same, they are also made partakers in the bloody death of our Lord and Saviour Jesus Christ, and all his benefits which he hath purchased unto us by his said death, in such sort that they not only receive the outward seal of the holy Sacrament, which is the elemental water upon their outward bodies, but likewise inwardly are baptized in their souls by Christ himself with his blood which was shed, and also through the working of the holy Ghost regenerated and born again to be new creatures. For as the elemental water of the holy Sacrament in baptism is not Christ's blood, nor the holy Ghost itself, so also the holy Ghost or blood of Christ is not in the sacrament of the elemental water. And although the elemental water according to his property and nature can do no more than outwardly cleanse the body, and reacheth not so far as unto the soul, yet the blood of Christ cleanseth the soul inwardly to everlasting life. And as the minister doth the one, so doth Christ the other, as Saint John the Baptist witnesseth in the third chapter of Saint Matthew's Gospel: I baptize you with water to repentance or amendment of life, but he that cometh after me is stronger than I am, whose shoes I am not worthy to carry, he shall baptize you with the holy Ghost and with fire. And like unto this is the saying of Saint Paul in the tenth Chapter of his first epistle to the Corinthians, that after the same sort the Israelites were baptized with the clouds and sea, as also they were fed with manna, and drank the water which proceeded out of the rock, etc.

And lastly if the communion of CHRIST and of all his gifts and benefits [,] righteousness and life everlasting, was not purchased unto us, then [sic: than] by his death on the cross, and otherwise cannot be obtained of us, but through true faith which the holy ghost worketh in our hearts, then it is certain that neither the use of the holy Sacraments nor yet any other inward or outward work ex opere operato, that is, by virtue of a work done: can make us partakers of Christ and his benefits. But the holy Sacraments are godly [possibly: goodly?] tokens and seals, by which our faith is strengthened. And they do direct and lead us to the only offering of Christ which hath been once made upon the cross for us. And there cannot come unto us any such communion & fellowship with Christ when we only hear outwardly the visible word or promise of the Sacraments, as when inwardly we believe the word of the Gospel, which shall be heard and preached unto us. And therefore although the visible signs may be abused by the ungodly & wicked to their condemnation, yet the invisible heavenly gifts and benefits which we apprehend only by our faith, must only be and remain proper to the faithful.