

obligation to obey the laws of the Church, they do not sin by not obeying them.  
(c) An unbaptized person cannot validly receive the other sacraments.  
(d) A baptized person renounces Satan, his works, and his pomps, and has the obligation of leading a Christ life by following Christ and by obeying the legitimate pastors of the Church, especially the Roman Pontiff.

c. The significance of baptism as witnessed to by various individuals

(1) Thomas Aquinas, *Summa Contra Gentiles Book Four*, Chapter 59, sections 1-3

"(1) In this way, then, one can discern in the individual sacraments the proper effect of each one and the becoming matter. Now, first: Regarding the spiritual generation which takes place in baptism, one must consider the generation of a living thing is a kind of change from non-living to life. But man in his origin was deprived of spiritual life by original sin, as was shown above; and still every single sin whatever which is added draws him away from life. Baptism, therefore, which is spiritual generation, had to have the power to take away both original sin and all the actual, committed sins.  
(2) Now, because the sensible sign of a sacrament must be harmonious with the representation of its spiritual effect, and since washing away filth in bodily things is done more easily and more commonly by water, baptism is therefore, suitably conferred in water made holy by the Word of God.  
(3) And since the generation of one is the corruption of another, and since what is generated loses both its previous form and the properties consequent on that form; necessarily through baptism, which is a spiritual generation, not only are sins taken away -- these are contrary to a spiritual life -- but also every guilt of sins. For this reason, too, baptism not only washes away the fault, but also absolves from all guilt. Hence, no satisfaction for their sins is enjoined on the baptized."

(2) John Calvin, *Institutes of the Christian Religion Book IV*, Chapter 16, section 2

"Scripture declares that baptism first points to the cleansing of our sins, which we obtain from Christ's blood; then to the mortification of our flesh, which rests upon participation in his death and through which believers are reborn into newness of life and into the fellowship of Christ. All that is taught in the Scriptures concerning baptism can be referred to this summary, except that baptism is also a symbol for bearing witness to our religion before men."

(3) John William Baier, *Compendium Theologiae Positivae* (1685), p. 683, quoted by Heinrich Schmid, *The Doctrinal Theology of the Evangelical Lutheran Church*, p. 541

\*When it is acknowledged (1) that the words of the institution, besides the water, belong to the substance of Baptism; and (2) from the force of these words it is further acknowledged that the Holy Spirit and the whole Trinity are the author of this Sacrament as a means of grace; and when (3)