

It is acknowledged that the Holy Spirit and the triune God, wherever and whenever Baptism is rightly administered, is present in the same way, by virtue of His measureless essence; and (4) is present by His grace in such a manner that, being present, He not only seriously offers spiritual benefits through this Sacrament, and (5) enters into the covenant of grace, with the person baptized, never to be broken on His part, and seals it through Baptism; but also (6) in the person baptized who does not resist the divine grace accomplishes, in this act itself, the work of regeneration and renovation through this Sacrament in such a manner that, (7) not by a separate and peculiar action, but jointly with the water of Baptism, through it by one undivided action, He enkindles and confirms faith; and that (8) on account of the merit of the God-man, Christ, truly present as to both natures, and on account of His blood shed for our sins (for, (9) since faith is conferred by baptism, by this also the blood of Christ is sprinkled, as far as His merit it applied by faith), when, I say, these things are acknowledged and maintained, we may well, as far as the rest is concerned, with the more ancient theologians, be silent about the name, heavenly object, and its almost inexplicable nature, and rather confess a cautious ignorance than profess false knowledge."

- (4) Augustus Hopkins Strong, *Systematic Theology*, Volume III, pp. 940-942, 964

"Baptism symbolizes the previous entrance of the believer into the communion of Christ's death and resurrection, -- or, in other words, regeneration through union with Christ Baptism, more particularly, is a symbol:

- (a) Of the death and resurrection of Christ. . . .
- (b) Of the purpose of that death and the resurrection, -- namely, to atone for sin, and to deliver sinners from its penalty and power. . . .
- (c) Of the accomplishment of that purpose in the person baptized, -- who thus professes his death to sin and resurrection to spiritual life. . . .
- (d) Of the method in which that purpose is accomplished, -- by union with Christ, receiving him and giving one's self to him by faith. . . .
- (e) Of the consequent union of all believers in Christ. . . .
- (f) Of the death and resurrection of the body, -- which will complete the work of Christ in us, and which Christ's death and resurrection assure to all his members."

- (5) P. B. Fitzwater, *Christian Theology*, pp. 489-491

"its significance. Baptism is an external and visible rite symbolizing an internal and invisible experience as authorized by Christ and practiced in the Church from its beginning. It signifies the inner experiences of the believer in relation to Jesus Christ the Redeemer and Saviour made effective by the Holy Spirit. This inner experience includes:

- (1) Union with Christ. . . .
- (2) The removal of the believer's sins through Christ's death. . . .
- (3) Identification with Christ in the reality and power of His resurrection life
- (4) The Lordship of Jesus Christ. . . .