

(6) John Murray, *Christian Baptism*

"Baptism signifies union with Christ in his death, burial, and resurrection. It is because believers are united to Christ in the efficacy of his death, in the power of his resurrection, and in the fellowship of his grace that they are one body. They are united to Christ and therefore to one another. Of this union baptism is the sign and seal. The relationship which baptism signifies is therefore that of union, and union with Christ is its basic and central import. . . .

As was indicated above, we may not, however, exclude from the import of baptism the notion of purification. Baptism is dispensed by the application of water in a way that is expressive of cleansing. And it would be unreasonable to suppose that this action bears no analogy to that which is signified by it. There are two respects in which cleansing or purification takes place at the inception of the relationship which is signified and sealed by baptism, namely, purification from the defilement and purification from the guilt of sin. . . .

We may say then that baptism signifies union with Christ in virtue of his death and the power of his resurrection, purification from the defilement of sin by the renewing grace of the Holy Spirit, and purification from the guilt of sin by the sprinkling of the blood of Christ. It is this that is central, and it is this notion that appears more explicitly and pervasively than any other."

-- John Murray, *Christian Baptism* (Grand Rapids, Michigan: Baker Book House, n.d.), pp. 6-8.

(7) Reginald E. O. White, *The Biblical Doctrine of Initiation*

"So rich, and many-sided, is the complex of ideas that comprises the biblical doctrine of initiation. Assuming that what persists through all developments and in all schools of biblical thought, and what is traceable directly to the words and deeds of Jesus, must be accepted as central and determinative, we may venture perhaps to distil the elements essential to any scripturally sound initiation teaching and practice. It must preserve undimmed the two-sidedness of covenant relationship with God. It must express the assurance that for the initiate the promise is fulfilled and the Saviour has been found. It must be fully confessional, neither ignoring the necessity for the initiate's personal faith, nor accepting some substitute for it. It must manifestly carry the authority of Jesus, and identify the initiate directly with Him. Its mode must provide an unambiguous vehicle by which the initiate on his part shall give expression to his repentant renunciation of all Christless things, and by which the church on God's part, shall express the divine cleansing of remission and signify the Father's welcome to the sinner. It must clearly impose, and imply the initiate's clear acceptance of, the ethical and social obligations inherent in the spiritual life now entered upon. And above all it must unite the convert, by the regenerating Spirit, with the living Christ; for whatever else is implied in or associated with baptism, it is essentially, in the New Testament thought, baptism into Christ."

-- Reginald E. O. White, *The Biblical Doctrine of Initiation* (Grand Rapids, Michigan: Win. B. Eerdmans Publishing Company, 1960), pp. 277-278.