

(8) G. R. Beasley-Murray, *Baptism in the New Testament*

"If then baptism was practiced in the earliest church, what significance was assigned to it?

- (i) As has been mentioned, baptism in Acts is always administered 'in the name of Jesus Christ' or 'in the name of the Lord Jesus'.
- (ii) That the Name was on the lips of the candidate baptized as well as uttered by the baptizer is harmonious with the dual nature of baptism as an act of man and an act of God. . . .
- (iii) The name of the Lord Jesus is called over the baptized. He therefore dedicates himself to the Lord is appropriated for Him; since this is done by the command of the Lord, an act performed on His behalf, we must view it as an appropriation by Him.
- (a) In the passage already cited, Acts 22:16, the exhortation to Paul, 'Rise and be baptized, and wash away your sins, calling on His name,' implies that his sins will be washed away in his baptism accompanied by prayer. . . .
- (b) The outward act of confession and dedication to Jesus as Lord has as its corollary identification with the people who acknowledge Him as Messiah.
- (c) The third and perhaps most impressive gift of God in baptism is the Spirit, the possession of which was frequently accompanied in the earliest Church by spectacular charismatic gifts and signs."

-- G. R. Beasley-Hurray, *Baptism in the New Testament*
(Grand Rapids, Michigan: William B. Eerdmans
Publishing Company, 1962), pp. 99-104.

2. The Mode of Baptism

In the history of Christian doctrine, three major modes of administration of the ordinance of Christian baptism have been practiced: aspersion (sprinkling), affusion (pouring), and immersion (submerging).

Some Christians have believed that mode is not of the essence or substance of the ordinance, and have accepted any mode as valid. Usually they have clearly preferred and practiced one mode to the exclusion of the others (with some exceptions). Other Christians have believed that mode is of the essence or substance of the ordinance, and have therefore accepted and practiced only one mode, asserting that, unless the proper mode is observed, the ordinance is not valid.

These positions may be seen in the following quotations:

" 'Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.' . . .