

Mato 28718-20

SUBJECT: The [~~File~~] Ordinary  
2<sup>nd</sup> Check.

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2/82

(GP)

Math 28:18-20

## THE ORDINANCES OF THE CHURCH

Task 1

1. "Ordinances" ordained, ordered by our Lord  
a Latin word

2. Addressed, given to the church  
not to congress, legislative, judiciary, if counsel  
to his believing people, the believing church

3. I Cor. 12:13 "into the body" <sup>into 2:14</sup>

4. I Cor. 11:18 "where we come together in the church"  
the ordinance was, always, inside the church, never outside

## I. A Battleground Through The Centuries

The meaning (2, 3, 4)  
The purpose  
The form

large, new, renewed, endorsed  
with all kinds of superstitious practices

### 1. Baptism

a change in the meaning, purpose, & the ordinance led to a  
change in the form.  
the change, several doctrines developed - sins washed away by water  
- saved from sin by baptism

(a) man to me, & in receiving such, as  
sins washed down the neck

then the sign

then the object

then the consequences of sprinkling

lost altogether the purpose, meaning given it by X  
(a) to me magister dominum.

### 2. Lord's Supper

"Do not forget" "Do not forget"  
priestly magic

then the words only - too dangerous to spill the actual blood

1. Reformation - of Luther, Zwingli

1. Dr. Powell, Seminary, takes only in the Holy Spirit.

T. The Plain, Simple Purpose of Christ  
to <sup>real presence</sup> present to the eye is dramatic form the great  
in human experience the great  
fundamental truths of the gospel.

Matt 24:14 the gospel to be preached throughout all the world  
translations, dialects, cultures, customs  
sometimes preached by incompetent, uneducated, untrained men  
how present the message, truly how it is important  
by numerous translations?

The infinite wisdom of God in placing the truths of the gospel  
in the mind of the universal, ordinary, uneducated man  
men eat and drink  
men die and are buried > universal

God computed the two sets into one  
eat and drink Matt 26:26-28  
burial, resurrection Rom. 6:3-5

They spread the Gospel to the East, as the Dove to the East  
 witnessed by the spoken word, by just yet <sup>prophetic</sup> ~~prophetic~~ <sup>1:21</sup>  
 & also, & written, by the Holy Spirit, the witness  
 by public participation

They dramatize the gospel I Cor. 11:26  
 They do not procure salvation they proclaim <sup>καταγγέλλου</sup>  
 Jesus' magic, they preach <sup>εὐαγγέλιον</sup> <sup>travail</sup>  
 - - - <sup>ἀγία μυστήριον</sup> <sup>ἐκείνου</sup> <sup>ἀποστόλου</sup>  
 - - - <sup>ἐκείνου</sup> <sup>ἀποστόλου</sup> <sup>ἀποστόλου</sup>

They are memorials, monuments,  
 signs, visible  
 atoning death  
 burial  
 resurrection > signs of the Great atonement, see faith

- 1. Amos Hill
- 2. Washington monument
- 3. Goodwill, Ky.
- 4. San Jacinto



## THEOLOGY

### What Is Baptism?

Infant baptism is under fire. The most recent attack on this traditional Christian practice comes from West Germany, where 350 Evangelical (Lutheran) churchmen have petitioned the Rhineland synod to abandon the rubric requiring infant baptism ~~and let parents decide when their children should undergo the ceremony.~~ To give the demand more weight, 50 pastors in Germany have publicly indicated that they will not baptize their own children.

Some of the protesters merely object to the abuses of infant baptism, but others go much farther, saying that baptism is only meaningful when the individual involved understands the significance of the ritual—a viewpoint that has lately been adopted by a number of other Protestant and even Catholic thinkers. In the Roman Catholic Church—which requires parents to have their children baptized as soon as possible—several progressive theologians have seriously suggested that the ceremony be postponed until puberty, when a youth presumably is mature enough to accept or reject his faith. Perhaps the most formidable challenge to infant baptism was made recently by Switzerland's venerable Karl Barth, in Part 4 of Volume IV of his ~~over-expanding~~ masterwork, *Church Dogmatics*. In his latest book, Barth argues that there is no Biblical basis for infant baptism and that the ritual is not an act of God's grace but a human response to it—which means that the individual must be mature enough to understand the meaning of such a decision. The traditional understanding of the sacrament, he says, is simply "an old error of the church."

**Limbo-Bound.** Error or not, infant baptism has its roots in antiquity. St. Irenaeus in the 2nd century referred to

the practice, and it apparently had become the norm of the Church by the year 400. St. Augustine articulated the gloomy theology of baptism that was to remain current in the Church for nearly 1,000 years: that the ritual was necessary to cleanse an individual of the stain of original sin, and that the unbaptized were doomed to hell. Somewhat more merciful in his thinking, Thomas Aquinas later suggested that the unbaptized would go not to hell but to limbo, though original sin would still deny them heaven. During the 16th century, the radical reformers known as Anabaptists returned on Biblical grounds to the primitive Christian practice of baptizing only adult believers. But Luther, Calvin and the majority of Protestant leaders stood largely by tradition.

The modern challenge to infant baptism stems from several different arguments. A growing number of Roman Catholic thinkers now look on original sin as the universal weakness of man rather than a damning individual fault—which cuts the ground out completely from the need for infant baptism. Still others object to the "magical" implications of the baptism ceremony—namely, that a spiritual cleansing is achieved by the physical act of pouring a few drops of water on the infant's head. Many clerics argue that baptism has in effect been made a mockery by unchurched parents who want their child baptized as a matter of form but have no intention whatsoever of raising the infant as a Christian.

**Into the Community.** Instead of automatically baptizing children in infancy, Jesuit Theologian Joseph Powers of California's Alma College would postpone the ceremony until the age of ten or twelve. "The whole meaning of baptism," he says, "is not to make a Christian out of a child but to incorporate the individual, at some time in life, into the community of the church." Thus he believes it makes more sense for a child raised in a Christian home to undergo baptism at an age when he can really start believing in the church. This procedure would effectively answer the objection of one Anglican priest, who complains that "infant baptism is producing little conscripts for the Christian army when God really wants volunteers."

Nonetheless, there are some serious objections to total abolition of infant baptism. Philip Hefner of Chicago's Lutheran School of Theology argues that the ceremony marks the entrance of the Christian into the community of faith, and that by baptizing infants the church shows that he is acceptable even when defenseless before God and man. Presbyterian Leader Rev. Henry Anderson of Illinois defends baptism as a genuine covenant, a "real and authentic religious act, the grace of God's concern for his people through the parents as mediators."

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