

Twelfth Thesis

Concerning Baptism

As there is “one Lord” and “one faith,” so there is “one baptism which is not the act of removing the dirt of the flesh but rather the answer of a good conscience before God,¹ by the resurrection of Jesus Christ.”² This baptism is a pure and spiritual thing, the baptism of the Spirit and fire, by which we are buried with Christ* so that, being washed and purged from our sins we may “walk in newness of life.” The baptism of John was a type³ of this baptism, commanded for a time and not to continue forever. Regarding the baptism of infants, it is a mere human tradition for which neither precept nor practice is found in all the Scripture.

Sources: Robert Barclay, *Apology for the True Christian Divinity*, Thesis XII (Glenside PA: Quaker Heritage Press, 2002) pp. 343-344 and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 263-264.

¹ 1 Peter 3:21. In the Latin text, Barclay departs from the Vulgate, *stipulatio bonæ conscientiae*, “covenant of a good conscience.”

² Ephesians 4:5; 1 Peter 3:21; Romans 6:4, Galatians 3:27; Collosians 2:12; John 3:30; 1 Corinthians 1:17 RB

³ type or figure: In one style of biblical interpretation, various individuals and events in the Old Testament are interpreted as symbols or “types” of individuals or events in the New Testament. It is believed that the types of the Old prefigure the deeper reality of the New. For example, the time which Jonah spent in the belly of the big fish can be considered a type of the time which Jesus Christ spent in the tomb.