

### 5-3-1 Assignment on Bird 8.6 to 8.6.2.9

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#### QUESTIONS

1. What are the positions on baptism?
2. What do baptism by immersion and baptism by affusion evoke?
3. What arguments support the sacramentalist position on baptism?
4. What are the different views of the Eucharist?
5. What is the relationship between the Eucharist and the marriage of the Lamb?

#### Answers:

1. There are three positions on baptism: paedobaptism, credobaptism, and dual practice baptism. Pedobaptism is the baptism of infants. It has its basis in the family covenants of the Old Testament and Jesus' openness to children. Credobaptism is the baptism of persons after a profession of faith. It has its basis in the recurring pattern in Acts, where people believed and were baptized. Dual practice baptism allows for creedal and infant baptism.
2. Baptism by immersion evokes the image of dying and rising with Christ. Baptism by affusion evokes the image of being baptized with the Holy Spirit. Both images indicate an initiatory element of salvation and emblemize the Gospel.
3. The first argument holds that baptism is a means of receiving the Spirit. Jesus received the Spirit at His baptism. It is a precedent for His followers. The second argument is that baptism is an instrument of union with Christ. It helps us unite with Christ and identify with the crucified and risen Lord. Finally, the third argument holds that baptism relates to salvific blessings. However, under other NT passages, baptism is purely a symbol of dying and rising with Christ.
4. The different views of the Eucharist arise from interpretations of the presence of Jesus in it, the benefit it confers on the believer, and the presidency over it. The Roman Catholic view holds that Christ is present in the Eucharist since the bread and wine are transubstantiated with the body and blood of Christ. The Lutheran view rejects transubstantiation and the notion of the Eucharist as a sacrifice (consubstantiation). The Zwinglian view holds that the Eucharist is symbolic and commemorative of the death of Jesus. The Reformed view relates to the proclamation of the incarnate Gospel in the Eucharist.
5. The Eucharist is the *hors d'oeuvre* of the messianic feast. This meal is a way of thanking the Lord for what He has done for us. Our remembrance and belonging to Christ enliven us. Moreover, we partake of Christ's benefits and anticipate the marriage supper of the Lamb. Therefore, the Eucharist should be celebrated as a joyful feast to look forward to the coming transformation and not as a sad event that focuses on the death of Christ.

#### TERMS

**Paedobaptism:** This term refers to the baptism of infants practiced by Catholic, Orthodox, Lutheran, Anglican, Methodist, and Reformed churches. It initiates infants into the new covenant and incorporates them into the Church.

**Transubstantiation:** This Roman Catholic doctrine holds that, in the consecration of the bread and wine, they are substantially transformed into the body and blood of Christ.

**Consubstantiation:** This teaching refers to the body and blood of Christ being "in, with, and under" the bread and wine. It presupposes the coexistence and substantial union of the body and blood of Christ with the Eucharistic elements after their consecration.

#### SUMMARY

Bird refers to the sacraments (baptism and the Lord's Supper) as sacred seals with symbolic meanings about grace, regeneration, and our participation with Christ. In speaking of baptism, Bird delves into paedobaptism, credobaptism, or both groups, whether this should be by

immersion or affusion, and reflects on whether baptism produces regeneration or is a symbol of it. He also discusses the Eucharist and delves into Roman Catholic (transubstantiation), Lutheran (consubstantiation), Zwinglian, and Reformed views. He reflects on the presence of Christ in the Eucharist outside of the above opinions to conclude that Jesus is present in it as we remember His sacrifice and His future promises of restoration for the Church.