

**Confessional Evangelical Lutheran Conference  
Twelfth Triennial Convention  
May 29–June 1, 2026—Lusaka, Zambia**

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## **Holy Baptism**

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### **Baptism in an Age of Confusion**

The doctrine of Holy Baptism stands at the centre of Christian theology because it stands at the centre of Christ's saving work. Wherever Christ is rightly proclaimed as crucified and risen for sinners, Baptism will also be rightly understood as his own instituted means of delivering that salvation. Conversely, wherever Baptism is misunderstood, minimized, or distorted, the gospel itself is obscured.

In the twenty-first century, Baptism is one of the most disputed and misunderstood doctrines in global Christianity. In some churches it is reduced to a public symbol of obedience—an outward testimony of an inward decision. In others it becomes primarily an emotional milestone, a visible celebration of personal faith. In still others, Baptism is treated as a mechanical rite, as if grace were dispensed automatically apart from repentance and faith. These competing views produce doctrinal confusion, unstable pastoral practice, and anxious consciences.

Against this confusion, the churches of the Confessional Evangelical Lutheran Conference (CELC) confess something both simpler and more profound: Baptism is God's act. It is not fundamentally our work for God, but God's gracious work for us. It is instituted by Jesus Christ, grounded in his atoning death and victorious resurrection, and empowered by the Holy Spirit. In Baptism, the triune God joins his saving Word to water and thereby grants forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe.

This confession rests squarely upon Holy Scripture. It is articulated clearly in the Book of Concord and defended faithfully by theologians such as Martin Luther and others. Yet its relevance does not only belong to the sixteenth-century controversies. It is a living confession for the church today.

For the global fellowship of churches within the Confessional Evangelical Lutheran Conference—serving in Africa, Asia, Europe, America, and beyond—the doctrine of Baptism must not remain a merely academic exercise. It must be confessed by word and by deed. It must shape preaching and Christian instruction. It must comfort troubled consciences. It must sustain believers facing persecution, secularism, syncretism, and spiritual instability. Above all, it must proclaim Jesus Christ, crucified and risen, the Savior of the world.

## **Biblical Foundations**

### ***The Institution of Baptism – Matthew 28:18–20***

The risen Christ declares:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.<sup>1</sup>

### ***Christ's Authority***

Baptism rests on the authority of Christ. It is not a later church development, nor something improvised by the apostles. The One who possesses “all authority in heaven and on earth” instituted it. The command to baptize is inseparable from his universal dominion.

This authority is not abstract. It flows from his completed redemptive work. The One who commands Baptism is the One who was crucified for sinners and raised for their justification. His authority is graciously exercised for the salvation of the world.

Therefore, to reject Baptism’s divine efficacy is not merely to question a church custom. It is to resist the command and promise of the exalted Lord. Conversely, to trust Baptism is to trust Christ himself.

### ***Disciple-Making***

The central imperative in the Great Commission is “make disciples.” The words “baptizing” and “teaching” describe how disciples are made. Discipleship is not self-generated. It is not primarily a human decision. It is the result of Christ’s commissioned means: Baptism and ongoing instruction.

Thus, Baptism is part and parcel of discipleship. It is not an optional supplement for already-made believers. It is the divinely instituted means by which Christ brings people into discipleship.

For the CELC churches, this has missionary implications. Evangelism that neglects Baptism is incomplete. At the same time, Baptism without continued instruction fails to nurture faith. Word and sacrament belong together. Baptism initiates into Christ; teaching sustains in Christ.

### ***“All Nations”***

The universality of the command—“all nations”—refutes every attempt to restrict Baptism to a certain age, ethnicity, or intellectual capacity. The command embraces every people group, language, and culture.

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<sup>1</sup> All Bible quotations are from the New International Version (2011).

Infants belong to nations. They are not excluded from humanity. Romans 3:23 says: “All have sinned and fall short of the glory of God.” Falling short of the glory of God includes children. This means that if children are included in the universal need for salvation, since all have sinned, then they are included in the universal command to be baptized. The promise is as wide as the fall.

This universality is especially significant for a global fellowship. The same Baptism instituted by Christ in Galilee is administered in Lusaka, Nairobi, Seoul, Berlin, Wisconsin, and rural congregations around the world. The water may come from different sources (rivers, taps, or wells), but the promise is universal and identical.

### ***Baptism “In the Name” of the Trinity***

Christ commands Baptism “in the name” (singular) of the Father and of the Son and of the Holy Spirit. The singular “name” indicates unity of essence; the threefold enumeration reveals distinction of persons. Baptism is explicitly trinitarian.

To be baptized is to have God’s name placed upon you. In the Old Testament, God’s name signified his saving presence. In Baptism, the triune God claims the baptized as his own possession. What other greater blessing can a child of God ask for apart from being possessed by God! To be baptized in the name of the triune God means that the Father has adopted you, the Son has redeemed you, and the Holy Spirit has sanctified you.

When Acts 2:38 says: “Repent and be baptized, every one of you, in the name of Jesus Christ, for the forgiveness of your sins,” it is not a contradiction to the baptismal formula in Matthew 28:18–20, namely, “in the name of the Father and of the Son and of the Holy Spirit.” The passage in Acts emphasizes Christ as mediator and the fulfillment of Old Testament promise. The church does not have to choose between baptizing in the name of Jesus, and baptizing in the name of the Father, and of the Son and of the Holy Spirit. There is no contradiction. Rather, being baptized in the name of Jesus was a confessional emphasis that Baptism received its power and meaning from Christ alone, the crucified and risen Lord. The apostles used the trinitarian formula in Baptism to express the fullness of the Trinity confessed through Christ, who reveals the Father and sends the Spirit. Koehler observes that “such texts as Acts 2:38; 8:16; ... do not state that the apostles substituted a different formula; these texts merely describe Baptism as the Baptism instituted by Christ. And the Baptism which Christ instituted is the Baptism in the name of the Triune God.”<sup>2</sup> Thus, Baptism is not a vague spiritual act. It is incorporation into the life of the triune God. And so, the baptismal formula remains “in the name of the Father and of the Son and of the Holy Spirit.”

### ***John 3:5 – Born of Water and the Spirit***

In John 3:5, Jesus tells Nicodemus, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.” Jesus is speaking of a birth from above, a birth through Baptism, and a birth not produced by human will, but by divine action. Water

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<sup>2</sup> Edward W. A. Koehler, *A Summary of Christian Doctrine* (St. Louis: Concordia, 1939), 205.

alone does not regenerate; Spirit alone without means is not how Christ promises to work. The Spirit works through water joined to the Word.

New birth is not symbolic self-improvement. It is re-creation. As in Genesis the Spirit hovered over the waters to bring forth life, so also in Baptism the Spirit brings forth new creation.

For churches ministering in contexts influenced by decision theology, this text is decisive. Entry into the kingdom is not by self-generated spiritual awakening or experience, but by divine rebirth.

### ***Romans 6:3–4 – Union with Christ***

Romans 6:3–4 says: “Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.” Paul writes that all who were baptized into Christ Jesus were declared to have participated into his death and raised to a new life. We were buried with him through Baptism into death, in order that, just as Christ was raised from the dead, we too may walk in newness of life. This is justification through Baptism. What a blessing Baptism is to believers!

This is participatory language. Paul does not described Baptism as a sign pointing us to Christ’s death; it is described as the means by which we are joined to it. The baptized are united with Christ in his death and resurrection.

Paul’s language resists the temptation to reduce Baptism to symbolism. If Baptism merely symbolizes something already true, Paul’s argument collapses. Instead, he grounds the Christian’s daily life in the objective reality of Baptism. This daily life is sanctification.

Our sanctification flows from our union with Christ’s death and resurrection. The baptized do not strive for new life to earn salvation; they live out the new life already given to them through Christ.

### ***1 Peter 3:21 – “Baptism Now Saves You”***

In 1 Peter 3:21, we see Peter making a profound declaration: “And this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ.” He immediately clarifies that this saving is not physical cleansing but “the pledge of a clear conscience toward God” through the resurrection of Jesus Christ. The saving power lies not in the water as such, but in the promise attached to it, grounded in Christ’s resurrection. Baptism saves because it delivers Christ and his benefits. The apostolic witness leaves no room for dismissing Baptism as a mere symbol. It is a saving act of God.

## **The Doctrine of Baptism in the Lutheran Confessions**

The Lutheran Confessions articulate the biblical teaching with clarity and pastoral care.

### ***Augsburg Confession***

The Lutheran Confessions clearly affirm the saving promise attached to Baptism: “It is taught among us that Baptism is necessary and that grace is offered through it. Children, too, should be baptized, for in Baptism they are committed to God and become acceptable to him”<sup>3</sup>

This article condemns two things: the despising of Baptism by sectarians who say that Baptism is nothing but ordinary water which helps no one, and the Anabaptist view which rejects infant Baptism. While Christ is able to save without Baptism, his Word clearly tells us in Mark 16:16, “Whoever believes and is baptized will be saved.” If anyone says, “I already believe in Jesus Christ as my Saviour, and therefore, I do not need to be baptized,” such a person is rejecting the very object of his faith, namely, our Saviour Jesus Christ. We dare not despise what the Lord Jesus Christ has instituted and commanded.

As for those who hold the Anabaptist view that infant Baptism must be rejected, their main objection is that infants are unable to have faith in Jesus Christ. Infants cannot hear God’s Word, and since “faith comes from hearing the message, and the message is heard through the word about Christ” (Romans 10:17), they say that it is pointless to baptize infants. This is the view that Jesus rebuked when he said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” (Matthew 19: 14). In the Old Testament, infants who were eight days old were brought to God and became God’s people through circumcision. In the New Testament, infants become part of God’s family through Baptism, the counterpart of circumcision. Peter says that “the [baptismal] promise is for you and your children and for all who are far off” (Acts 2:39).

### ***Apology of the Augsburg Confession***

The Apology of the Augsburg Confession makes this important observation: “No Anabaptists have arisen in our churches since our people have been armed by God’s Word against the wicked and seditious faction of these robbers.”<sup>4</sup>

When people are not properly grounded in the doctrine of Baptism, they become vulnerable to false teachings associated with Baptism. The Lutheran churches were protected from the false teaching of the Anabaptists because their people were well instructed in the doctrine of Baptism. When pastors are instructing people who are to be baptized, it should never be their main goal to just increase the statistics of the baptized. The strength of the church is not in numbers, but in people who are deeply rooted in God’s Word.

### ***Smalcald Articles***

Concerning Baptism, the Smalcald Articles say, “Baptism is nothing else than the Word of God in water, commanded by the institution of Christ; or as Paul says, ‘the washing of water

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<sup>3</sup> AC IX:1. Quotations from the Lutheran Confessions come from *The Book of Concord*, ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959). AC = Augsburg Confession, Ap = Apology of the Augsburg Confession, SA = Smalcald Articles, SC = Small Catechism, LC = Large Catechism.

<sup>4</sup> Ap IX:2

with the word'; or, again, as Augustine puts it, 'The Word is added to the element and it becomes a sacrament.'"<sup>5</sup>

Baptism is powerful, not because of the water, but because God's Word is in and with the water. God uses ordinary things for extraordinary purposes. Water is simple and common, yet God uses it to deliver grace.

### ***Small Catechism***

As Luther explains in the Small Catechism, Baptism "effects forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe, as the Word and promise of God declare."<sup>6</sup>

Luther is pointing believers not to their fluctuating faith, but to the promise of God. When conscience accuses, one does not ask, "Was my faith strong enough?" but declares, "I am baptized." Baptism remains valid even if faith falters. Its power rests on God's promise, not human sincerity. Yet faith is necessary to receive its benefits.

### ***Large Catechism***

Luther's Large Catechism speaks about the glorious comfort which believers draw from Baptism. Luther says, "To appreciate and use Baptism aright, we must draw strength and comfort from it when our sins or conscience oppress us, and we must retort, 'But I am baptized! And if I am baptized, I have the promise that I shall be saved and have eternal life, both in soul and body.'"<sup>7</sup>

Baptism is not just a past ritual, but a present, living source of strength and comfort. When our conscience accuses us because of guilt, we cling to God's objective promise given in Baptism that our sins and their guilt have been washed away. God has claimed us as his own. Instead of seeking security in prosperity, status, or human solutions, the Christian will say, "God has already bound himself to me in Baptism."

## **Historical Development of the Doctrine**

### ***The Early Church***

Infant Baptism was not an invention of Medieval or Reformation Christianity, but a practice seen even in the early church. Schaff says: "According to Ireneus, his [Polycarp's] pupil and faithful bearer of Johannan tradition, Christ passed through all the stages of life, to sanctify them all, and came to redeem, through himself, 'all who through him are *born again* unto God, *sucklings, children, boys, youths, and adults.*'"<sup>8</sup> No doubt for Ireneus, being "born again unto God" referred to Baptism.

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<sup>5</sup> SA, III, V:1

<sup>6</sup> SC IV:6

<sup>7</sup> LC IV:44

<sup>8</sup> Philip Schaff, *History of the Christian Church, Volume II: Ante-Nicene Christianity* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1910), 259.

While theological formulations developed over time, the church consistently linked Baptism of all (men, women and children) with regeneration, forgiveness, and incorporation into Christ.

### ***The Medieval Period***

Over the centuries, misunderstandings arose. The concept of *ex opere operato*—that sacraments work by the mere performance of the act—risked detaching the sacrament from living faith. While intended to protect divine objectivity, it sometimes obscured the necessity of faith. Pastoral abuses also developed, including anxiety over unbaptized infants and mechanical sacramentalism.

### ***The Reformation***

The Reformation restored Scriptural clarity. Luther affirmed strongly that Baptism saves, but always because of God's Word and promise, received by faith.

Against the Anabaptists and others, who rejected infant Baptism and denied that the power of Baptism comes from God, and not from the person administering or receiving it, Luther argued that faith itself is God's gift and that infants, too, can receive what God offers to all humanity.

## **False Teachings Identified**

### ***Baptism as Mere Symbol***

This view treats Baptism as an outward testimony of inward faith. Grace is assumed to be given prior to and apart from Baptism.

The danger of this false teaching is real. With it, assurance shifts from Christ's promise to personal experience. When emotions fade, the certainty of Christ's promise collapses. Only Scripture offers solid assurance. Scripture, however, speaks of Baptism as God's saving action, not as a personal experience.

### ***Decision Theology***

Here faith is defined primarily as a human act of choosing Christ. Baptism becomes a public declaration of that choice.

Lutheran theology confesses that faith is itself created by the Holy Spirit through the gospel. Baptism is one of the means by which that faith is given. Thus Baptism does not presuppose independent human decision. Baptism creates and sustains faith.

### ***Hyper-Sacramentalism***

On the opposite extreme, some treat Baptism as automatically effective regardless of faith. This divorces sacrament from repentance and trust.

Lutheran theology maintains that while Baptism objectively gives grace, its benefits are received through faith. Unbelief rejects what God offers.

### **Practical Theology for the Global Church**

The doctrine of Holy Baptism is not merely a matter for theological textbooks or synodical statements. It is a living reality in congregations, homes, mission fields, hospitals, prisons, and refugee camps. Practical theology asks: How does this doctrine shape preaching, pastoral care, biblical teaching, congregational life, and mission?

For the churches of the Confessional Evangelical Lutheran Conference, spread across continents and cultures, Baptism must be confessed not only correctly but fruitfully. The goal is faithful proclamation that forms Christians who live daily from their Baptism.

What follows are key areas where baptismal theology must shape the believer's life and ministry.

#### ***Baptism and Christian Identity in a Fragmented World***

Modern identity is unstable. In many societies, people define themselves by ethnicity, nationality, political allegiance, profession, gender ideology, or social status. These identities are often contested, shifting, and fragile. They can unite temporarily but just as easily divide. Baptism provides a deeper and more enduring identity: child of God. This identity is not self-constructed. It is bestowed. It does not depend on personal achievement, cultural acceptance, or political security. It rests on the promise of the triune God, who places his name upon the baptized.

##### **1. Identity Beyond Achievement**

In achievement-driven cultures, whether academic, economic, or athletic, people are valued according to performance. Failure can produce crushing shame. Baptism counters this narrative. The baptized are accepted before they achieve. They are justified before they perform. Their worth is grounded not in productivity but in Christ's atoning work.

Pastors should intentionally preach this contrast. When preaching on vocation, success, or moral effort, they should anchor exhortation in baptismal identity: "You are already God's child. Therefore, live as his child."

##### **2. Identity Amid Social Marginalization**

In regions where Christians are minorities, Baptism affirms belonging even when society excludes. The baptized may be rejected by family, looked down upon by community, or discriminated against by state. Yet they belong to Christ's kingdom. This identity sustains courage. It assures believers that their true citizenship is secure in God's kingdom. (Ephesians 2:19). Congregations must consciously reinforce this baptismal belonging through strong communal life—shared worship, fellowship, and mutual care—so that the church visibly manifests the family into which Baptism brings people.

### ***Baptism and Instruction***

Baptism must never be separated from teaching. Christ's command joins baptizing and teaching into one disciple-making mission.

#### **1. Pre-Baptismal Instruction**

For adult converts, careful instruction is essential. Baptism is not a spontaneous ritual performed without understanding. Phillip baptized the Ethiopian eunuch after explaining the Scriptures to him (Acts 8:26–38). In mission contexts, especially where conversion carries social cost, thorough instruction protects against superficial commitment and syncretism.

#### **2. Post-Baptismal Instruction**

Infant Baptism requires ongoing instruction. Parents and sponsors must understand their responsibility to nurture the baptized child in the faith. Congregations should support families through structured Christian education and modelling of faithful practice. Baptism is the beginning, not the end, of Christian nurturing.

Pastors must regularly connect sermons and teaching to baptismal identity. Confirmation instruction should explicitly help young people understand that they are not choosing a new path independent of Baptism, but confessing the faith into which they were baptized.

### ***Baptism and Pastoral Care***

Practical theology becomes most concrete in pastoral encounters: hospital rooms, counselling sessions, moments of grief, and private confession.

#### **1. Comfort for the Troubled Conscience**

Many Christians struggle with guilt, doubt, or fear that they are not truly forgiven. In such cases, directing them inward, to measure the sincerity or intensity of their faith, only deepens anxiety. Instead, pastors point outward to Baptism: “You have been baptized. God has placed his name upon you. Your forgiveness does not depend on your emotional state but on his promise.”

#### **2. Baptism and Repentance**

When Christians fall into serious sin, Baptism is not invalidated. Nor is rebaptism required. Instead, the pastor calls the sinner back to Baptism through repentance. Luther's explanation in the Small Catechism describes Baptism as daily drowning of the old Adam and rising of the new man. The baptized do not seek a new foundation but return to the one already laid. This understanding prevents despair while still taking sin seriously.

#### **3. Baptism in Times of Crisis**

In war zones, disaster areas, or persecuted communities, Baptism offers profound stability. Everything else may collapse—homes, governments, economies—but the promise spoken in Baptism remains. Pastors in such contexts must preach this steadfastness explicitly. The church's endurance is grounded not in institutional strength but in God's unchanging promise.

### ***Baptism and the Christian Home***

Practical theology extends beyond the sanctuary into the household.

#### **1. Parents as Primary Instructors**

Parents of baptized children must understand that they are called to nurture the faith of their children daily. Simple practices—family prayer, Scripture reading, teaching the catechism—flow naturally from Baptism. Parents can remind children of their Baptism in concrete ways: tracing the sign of the cross, recalling the date of Baptism, celebrating it as a spiritual birthday. These practices are not superstition but instructional reinforcement of identity.

#### **2. Marriage and Baptismal Unity**

In Christian marriage, husband and wife share a baptismal identity that precedes and grounds their marital roles. Both are equally children of God, equally recipients of grace. In times of marital strain, returning to shared baptismal identity fosters humility and forgiveness.

### ***Baptism and the Liturgy***

The church's worship life should visibly reflect the centrality of Baptism.

#### **1. The Baptismal Font as Theological Statement**

The placement and use of the baptismal font communicate theology. When positioned prominently, it reminds the congregation that entry into Christ's kingdom is through Baptism. Occasional reaffirmations of Baptism within the liturgy, such as remembrance of Baptism during confession, help integrate doctrine and worship.

#### **2. Preaching with Baptismal Consciousness**

Sermons should regularly connect biblical texts to baptismal identity, especially texts about justification, new birth, sanctification, and perseverance. This does not require forced references, but it does require theological awareness. This does not mean that Baptism is a marginal topic. It means that Baptism is interwoven with the entire biblical narrative.

### ***Baptism and Mission Strategy***

Practical theology also shapes mission priorities.

#### **1. Avoiding Reductionism**

Mission must not reduce conversion to decision alone. Evangelistic efforts should aim toward instruction and Baptism, not merely momentary professions. Where large public evangelistic events are common, Lutheran churches must maintain careful follow-up instruction leading to Baptism.

#### **2. Baptism as Public Confession**

In many societies, Baptism marks a decisive break from previous religious identity. Missionaries and pastors should prepare candidates for the social implications of this break. At the same time, Baptism is not merely personal. The congregation witnesses and welcomes the baptized, reinforcing communal responsibility.

### ***Baptism and Social Responsibility***

While Baptism primarily concerns forgiveness and salvation, it also shapes sanctified life. The baptized are called to live in love toward their neighbour. Good works flow from faith created in Baptism. This prevents two distortions:

- Activism detached from the gospel, and
- Spirituality detached from concrete love.

Practical theology holds these together. The church engages in mercy, education, and care for the poor not to earn God's favour, but because the baptized already possess it.

### ***Baptism and Ecumenical Clarity***

In a globalized world, Christians frequently interact across denominational lines. Practical theology requires clarity without hostility. Lutheran churches must articulate their baptismal confession faithfully while maintaining charity toward others. Clear teaching prevents confusion among members who encounter differing views. At the same time, shared trinitarian Baptism, where present, provides a real though incomplete basis for conversation.

### **Baptism and Daily Christian Life**

Martin Luther teaches about Baptism: "It signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that the new man should come forth daily and rise up, cleansed and righteous, to live forever in God's presence."<sup>9</sup> The old Adam is drowned through repentance and the new man arises through faith. This is what shapes the life of sanctification. Good works flow not from fear of condemnation or shame, but from identity already given. When Christians sin, they do not seek a new Baptism. They return to the one already received, trusting its promise.

### **Baptism and Assurance**

In suffering, doubt, and persecution, subjective faith may waver. But Baptism remains objective: it happened, God acted and it is finished. His promise stands. Baptism is not a human act, but God's gracious action as Luther points out: "To be baptized in God's name is to be baptized not by men but by God himself. Although it is performed by men's hands, it is nevertheless truly God's own act."<sup>10</sup> Thus, assurance rests not on inward feeling but on the fact that God's baptismal blessings are with us even in challenging times.

### **Baptism in the 21st Century CELC Context**

The doctrine of Holy Baptism must not remain a static theological formulation preserved only for theological colleges or in confessional documents. It must be confessed, preached, and lived in real congregations facing real pressures. The churches of the Confessional Evangelical Lutheran Conference serve in vastly different cultural, political, and religious

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<sup>9</sup> SC IV:12

<sup>10</sup> LC IV:10

contexts. Yet the same Baptism instituted by Christ addresses each setting with remarkable relevance.

In every context, two truths remain constant:

1. Human beings are sinners in need of forgiveness, life, and salvation.
2. Christ delivers that salvation concretely through Word and sacrament.

What differs are the distortions, misunderstandings, and cultural pressures that obscure or compete with the biblical teaching. The task of the church is not to modify Baptism to fit cultural expectations, but to confess and apply it faithfully within those contexts.

### ***Africa: Baptism Amid Pentecostalism, Prosperity Theology, and Spiritual Warfare***

In many African nations, Christianity is vibrant and rapidly growing. At the same time, much of that growth occurs within Pentecostal and charismatic movements that emphasize visible spiritual power, emotional experience, prophetic utterance, healing, and deliverance from demonic forces. In such settings, Baptism is often minimized or treated as a secondary ritual following a dramatic conversion experience.

#### **1. Decision and Experience as the Centre**

In Pentecostal-influenced contexts, salvation is frequently framed around a conscious, emotionally powerful decision for Christ. The “moment of surrender” becomes the defining spiritual event. Baptism may follow, but primarily as a public testimony of what has already occurred inwardly.

The Lutheran confession offers a necessary correction—not by denying the reality of faith or conversion, but by locating the saving act not in the intensity of human decision, but in the promise of Christ. Baptism is not primarily my declaration for God; it is God’s declaration for me.

In contexts where spiritual assurance rises and falls with emotional experience, Baptism anchors faith in an objective event: “I have been baptized into Christ.” When feelings fade or doubts arise, the Christian does not ask, “Was my conversion sincere enough?” but confesses, “God placed his name upon me.”

#### **2. Prosperity Theology and Suffering**

In regions influenced by prosperity preaching, suffering is sometimes interpreted as evidence of weak faith or spiritual failure. Yet Baptism unites believers to Christ’s death before it promises resurrection glory (Romans 6). To be baptized into Christ is to be joined to the crucified Lord.

This shapes a theology of the cross. The baptized Christian should not expect uninterrupted earthly success. Rather, he or she participates in Christ’s sufferings while trusting in the promised resurrection. In congregations facing poverty, illness, or persecution, Baptism proclaims a deeper hope than material prosperity: forgiveness of sins and eternal life.

### **3. Spiritual Warfare and Deliverance**

In many African societies, belief in spirits, curses, and ancestral powers remains deep. The fear of spiritual bondage can dominate daily life.

Here Baptism speaks with extraordinary clarity. It is not merely symbolic cleansing; it is deliverance. According to the Small Catechism, Baptism “delivers from death and the devil.”<sup>11</sup> The baptized belong to Christ’s kingdom. They are transferred from the domain of darkness into the kingdom of the Son, the kingdom of power.

Pastors must teach that Baptism is not a magical charm, but neither is it powerless. It is Christ’s decisive act of claiming and protecting his own. In a culture where spiritual realities influence daily lives, the church must proclaim confidently that in Baptism, Christ has already won the decisive victory.

#### ***Europe: Baptism in a Secular and Post-Christian Context***

In much of Europe, the challenge is not emotional excess but spiritual indifference. Centuries of Christian history have given way to secularization, skepticism, and atheism. Baptism is often retained as a cultural custom—an event marking birth, family identity, or heritage—but without deep theological conviction.

#### **1. Cultural Ritual vs. Living Promise**

In contexts that are Christian in name only, many are baptized as infants, but never instructed in the Word. Baptism becomes a family tradition rather than incorporation into Christ’s church.

The pastoral task here is twofold:

- To call the unchurched baptized to repentance and faith.
- To teach the profound meaning of what they have already received.

The Lutheran understanding of Baptism as enduring promise is particularly powerful in such settings. Even where faith has grown cold, the promise of God remains. The church calls the baptized not to seek a new sacrament, but to return to the one already given. “Remember your Baptism” becomes a call to repentance and renewed trust.

#### **2. Radical Individualism**

Modern European culture often elevates individual freedom and self-determination above everything else. Identity is constructed rather than received. In this climate, the idea that God claims a child as his in Baptism before that child can choose, appears offensive. Yet, here Baptism offers liberation. Identity grounded in divine promise frees individuals from the burden of self-creation. The baptized do not need to invent themselves. They have been named by the triune God. The church must teach this not defensively, but joyfully. Baptism is not coercion. It is a gift.

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<sup>11</sup> SC IV:6

### **3. Ethical Confusion**

Our societies today are marked by shifting moral definitions. What is bad today will be championed as good tomorrow. But Baptism grounds Christian ethics in union with Christ. The baptized belong to him. Their bodies are temples of the Holy Spirit. Moral instruction flows from identity. Thus, biblical instruction following Baptism must clearly connect the sacrament to daily life, especially in areas where cultural norms contradict biblical teaching.

#### ***Asia: Baptism Amid Religious Pluralism and Syncretism***

Asia encompasses immense diversity—Hindu, Buddhist, Muslim, Confucian, secular, and animistic contexts. In many places, becoming Christian involves social cost, family conflict, or even legal risk.

##### **1. Baptism as Change of Lordship**

In polytheistic or syncretistic environments, religious identity can be fluid. One may participate in multiple traditions simultaneously. Baptism, however, is exclusive. To be baptized “in the name of the Father and of the Son and of the Holy Spirit” is to belong to the triune God alone. This exclusivity must be taught clearly. Baptism is not an additional spiritual belonging alongside others. It is entrance into the one and only saving covenant.

For converts from non-Christian religions, Baptism marks a decisive change of allegiance. Biblical instruction must prepare candidates for the implications of that change.

##### **2. Family and Communal Pressure**

In some cultures, religious decisions affect entire families. Baptism may lead to someone being disowned by their family. Here the church must emphasize the new family given in Christ—the communion of saints. Baptism unites believers not only to Christ but to his body. The global fellowship of the CELC becomes strong support for those who suffer loss for Christ’s sake.

##### **3. Syncretism**

The temptation to blend Christian teaching with traditional religious practices is strong. Baptism must not be interpreted through non-biblical theologies. Baptism’s meaning flows from Scripture alone: forgiveness of sins, new birth, and union with Christ. Clear confessional teaching guards against dilution while still engaging respectfully with surrounding cultures.

#### ***America: Polarization, Evangelical Reductionism, and Secular Skepticism***

Across North and South America, the church encounters both strong evangelical movements and growing secularism.

##### **1. Evangelical Reductionism**

In many evangelical contexts, Baptism is treated primarily as obedience following a personal decision. The language of “ordinance” replaces “sacrament,” emphasizing human action rather than divine gift.

The Lutheran confession must be taught clearly but charitably. Baptism does not compete with faith; it creates and sustains faith. Baptism does not replace personal trust; it grounds personal trust.

In dialogue with other Christians who are proponents of Evangelical Reductionism, the church must patiently demonstrate from Scripture that Baptism is more than a symbol.

## **2. Secular Skepticism**

In increasingly secular urban centres, Baptism may appear irrational or unnecessary. The idea that water joined to words could convey eternal life seems to be foolishness. That is how the unbelieving world has always viewed our suffering Saviour on the cross. God uses physical means—water, bread, wine—because he created the material world through Christ. Baptism affirms the goodness of creation and the assurance of salvation.

## **3. Political Polarization**

In polarized societies, Christian identity is often associated with political alignment. Baptism transcends partisan loyalties. It unites believers across ethnic, economic, and political divides. The church must continually return to the baptismal identity that supersedes all other allegiances.

### ***Digital Culture***

Across all continents, digital technology is shaping modern life. Virtual spirituality is taking root. During the outbreak of COVID-19, the proclamation of the gospel went digital, a practice that has continued in many places even after the pandemic was controlled.

But Baptism is standing out as a real and physical act: real water, real Word, and real community of believers gathered physically. In a virtual age, the physicality of Baptism in evangelism might be thrown in a trash bin. But the church must affirm that Baptism cannot be digitized. Baptism requires gathered church, spoken Word, and applied water.

### ***Immigration and Global Mobility***

Some CELC congregations serve immigrant communities. Baptism becomes a powerful sign of belonging when national identity is unstable. A refugee may lose homeland, language, and legal status. Yet Baptism gives citizenship in the kingdom of God. It grants a belonging that cannot be revoked by political forces. Pastors should consciously connect Baptism with this theme of eternal citizenship.

### ***Unity in Diversity***

In spite of vast differences in culture, the same baptismal confession unites CELC churches worldwide:

- Baptism is instituted by Christ.
- It joins water with God's Word.
- It grants forgiveness of sins.

- It creates faith and sustains it.
- It unites the baptized with Christ's death and resurrection.

This unity is not cultural uniformity but doctrinal faithfulness. A child baptized in rural Zambia receives the same Christ as an infant baptized in the USA or a convert baptized in India. That unity strengthens the global fellowship. When churches gather internationally as is the case for the CELC convention held in Lusaka, Zambia, they recognize one another not primarily by language or culture, but by shared confession and shared Baptism.

### **Conclusion: Christ at the Centre**

In every age the church is tempted to shift the centre of Baptism. Sometimes the focus moves toward human decision. Sometimes toward ritual observance. Sometimes toward institutional authority, emotional experience, or cultural relevance. Yet whenever the centre shifts away from Christ and his saving work, confusion follows Baptism.

Holy Baptism resists that drift because it is fundamentally Christ-centred. It begins with his command. It rests on his atoning death. It draws its power from his resurrection. It is administered in his name. It delivers his forgiveness. It unites the baptized to his body. And it points forward to his promised return. Baptism is therefore not an isolated doctrine. It is the gospel in sacramental form.

### ***Baptism as Pure Gift***

At its heart, Baptism proclaims grace. The baptized person contributes nothing to its power. Infants bring no decision, no emotional intensity, no intellectual understanding. Adults bring no merit, no spiritual accomplishment, no prior worthiness. All receive Baptism as a gift. This is not weakness. It is the very glory of the gospel. Salvation is entirely God's work. In Baptism, that truth becomes visible and tangible. Water flows. Words are spoken. A promise is attached. And God acts.

In a world where identity is defined by earthly achievements—academic, economic, social, or moral—Baptism declares something different: you are loved and claimed by God before you prove anything. This message is not only doctrinally sound; it transforms lives.

### ***Baptism and the Unity of Word and Sacrament***

Word and water belong together. The Word without water in this context would be incomplete; the water without the Word would be empty. Joined together by Christ's command and promise of forgiveness, they form a means of grace.

This unity protects the church from two opposite errors:

- From rationalism, which reduces faith to intellectual assent.
- From mysticism, which seeks spiritual experience without external means.

Instead, the church confesses that God works where he has promised to work. This gives assurance and clarity. It gives confidence to believers.

### ***Baptism as Lifelong Reality***

Baptism is not confined to the day it is administered. It shapes the entire Christian life. The baptized live in daily repentance. The old Adam is drowned through contrition and faith. The new person, created in Christ, arises to live before God in righteousness and purity forever.

This daily return to Baptism keeps the Christian life grounded in justification. Sanctification does not come alone as a separate project of moral self-improvement. It flows from the identity already given in Christ. When Christians fall into sin, they do not seek a new foundation through rebaptism. They return to the promise once spoken over them. They cling again to what God has declared true in Baptism. This is why pastors rightly encourage believers to say, “I am baptized.” Not as a slogan, but as a confession to be lived out.

### ***Baptism in Suffering and Death***

Perhaps nowhere is the comfort of Baptism clearer than in suffering. When illness strikes, when persecution intensifies, when doubts assault the conscience, subjective feelings cannot sustain faith. Emotions fluctuate. Circumstances change. Human resolve weakens. But Baptism remains.

It is an objective event anchored in Christ’s finished work. The believer does not look inward for assurance, but outward—to water once applied and a promise once spoken that still stands. At the hour of death, Baptism speaks its final comfort. The one who was united with Christ in his death will also be united with him in his resurrection. The grave is not ultimate. The baptized belong to the risen Lord.

### ***Baptism and the Final Consummation***

Baptism points forward. It is eschatological. It anticipates the day when faith gives way to sight. Revelation 7:13–17 speaks of those who have washed their robes and made them white in the blood of the Lamb, and what God will do for them. Baptism connects the believer to that cleansing blood. What is begun sacramentally will be completed gloriously. On the Last Day, the baptized will stand not on the basis of personal righteousness, but clothed in Christ. The promise once spoken over them will be vindicated publicly before all creation. Thus Baptism is not only about origin. It is about destiny.

### ***Guarding the Treasure***

Because Baptism is so central, it must be carefully guarded. The church must resist every distortion:

- Against reduction to mere symbol.
- Against mechanical sacramentalism.
- Against decision-centred theology.
- Against cultural trivialization.

Guarding the doctrine does not mean harshness. It means clarity and faithfulness to Christ's command. It means patient instruction in God's Word. It means preaching that connects Baptism explicitly to Christ's cross and resurrection. Where Baptism is obscured, consciences suffer. Where it is rightly proclaimed, sinners find rest and salvation.

### ***The Final Word: Promise***

If one word must summarize Holy Baptism, it is this: promise.

God binds himself to sinners through a visible sign. He does not leave them to speculation about his will. He speaks and attaches his Word to water. He declares forgiveness and life. Human promises fail, but divine promise endures. Therefore, Baptism is not primarily about our memory of God, but God's declaration to us. Even when memory fades, even when faith trembles, His Word remains sure.

### **A Confession for the Church**

So the church continues to confess: Baptism is about Christ. Christ commands, Christ promises, Christ joins his saving death and resurrection to water, Christ forgives, Christ regenerates, Christ preserves, and Christ raises.

And because Baptism rests entirely on him, it gives unshakable comfort—to believers in Africa and Europe, in Asia and America, to the young and the aged, to the confident and the doubting.

Until the day when the baptized stand before the throne of the Lamb and the sacramental promise is fulfilled in unveiled glory, the church holds fast to this baptismal confession:

Word.

Water.

Promise.

United by Christ.

And to every baptized believer, in every land, the triune God's declaration still resounds: You are mine. I have redeemed you. You belong to Christ—now and forever.