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S E P T E M B E R ♦ 1 9 5 7

Jesus, our Lord. We shall remember him not only as a former student, a pastor, a teacher, and colleague at our seminary; we shall remember him, above all else, as one who learned, loved, and lived the Truth. Amen.

St. Louis, Mo.

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LUTHER AND BARTH ON BAPTISM

Kerygma und Dogma, edited by such prominent European theologians as Dr. G. Gloege of Jena, Dr. R. Prenter of Aarhus, Dr. E. Schlink of Heidelberg, Dr. O. Cullman of Basel, and others, devotes its issue of July 1956, which just reached our desk, to a discussion of the theology of Karl Barth, in particular its relation to Luther's theology. In one of the articles Dr. Ruben Josefson of Uppsala, under the general heading "Wort und Zeichen," points out the fundamental difference between Barth and Luther on Baptism. Christian Baptism, according to Barth, is essentially a sign (*Abbild*) of the renewal of a person by his participation in Christ's death and resurrection which takes place through the power of the Holy Spirit. Barth thus reaffirms the doctrine of Calvin, though in his repudiation of Infant Baptism he is more emphatic than was the Geneva theologian. Against Romanism and enthusiasm Luther asserted the importance of Baptism as a means of grace by virtue of the divine command comprehended in it and the divine Word connected with it. This Word is primarily that of divine promise. The writer gives special attention to Luther's motivation of Pedobaptism. Here Luther has left many questions open, since Scripture itself does not speak with definiteness on such important points as, for example, on the infant's faith. Nevertheless, according to Luther, the divine promise demands faith in Baptism, and the divine work in Baptism demands faith in the gift which is imparted in Baptism. What takes place in Pedobaptism is regeneration, and this means the removal of the baptized person from the kingdom of Satan, sin, and death and his translation into God's kingdom of life and salvation. That, however, does not mean that we should search out what takes place in Pedobaptism, though Luther presupposed the child's faith in Baptism.

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