

## IN TRANSLATIÖNE

### Franciscus Gomarus on Roman Catholic Baptism

#### INTRODUCTION AND BACKGROUND

Franciscus Gomarus (1563–1641) was one of the leading Dutch Reformed theologians of the period of Reformed orthodoxy. He was one of the primary theological opponents of Jacobus Arminius (1560–1609) and a prominent member of the Synod of Dort. He served both as a Reformed minister and as a professor of theology at the University of Leiden.

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DISPUTATIO XXXIII. De Baptismi Sacrae Scripturae, et Ecclesiae Romanae, Repugnantia.<sup>1</sup>

Hac disputatione apostaticae Romanae Ecclesiae, dissensionem, ac defectionem *multiplicem*, de Baptismo *in* causis, effectis, subjectis, & adjunctis, repugnantiam, à causis *exorsi, demonstrabimus & ad veritatis divinae gloriam, & Romanae apostasiae confutationem, ac fugam, publica dissertatione ventilandam, proponemus.*

THESIS. I. Prima enim *repugnantia*, est in *causa efficiente ministra*. Nam *Sacra Scriptura*, eam, non aliam, esse tradit, quàm vocatum ad Ecclesiae ministerium: quoniam ad alteram illius officii partem, Baptismi administratio pertinet (Mat. 28. 19. cum Eph. 4. 11, 12).

II. *Contra verò, Ecclesia Romana Apostatica docet, infantem aut Catechumenum, in vitae periculo, absente sacerdote, tam à muliere,*<sup>2</sup> quàm viro, tam infideli, quàm fidei, posse baptizari.<sup>3</sup> Qua de re, hæc consentanea Bellarmini pronuntiata;

The translation presented here of his treatment of Roman Catholic baptism is taken from his theological disputations, which were based on material that he taught to his students at Leiden. He did not write the material himself, but these disputations are brief abstracts gathered together from his lectures. This means that the arguments presented in these disputations are necessarily brief and each of them requires further development. This selection is historically important because it is one of the few examples outside of sixteenth century Scotland in which a Reformed orthodox author explicitly rejected Roman Catholic baptism. The Scots Confession of 1560 is the only major Reformed confessional document that explicitly stated that Roman Catholic baptism was invalid (because it is not administered by “lawful ministers,” or “in the elements and manner which God has appointed; and thus “we abandon the teaching of the Roman Church and withdraw from its sacraments;” Chapter 22). Gomarus provides evidence of this opinion continuing and reappearing elsewhere in the period of Reformed orthodoxy.

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Disputation 33: Concerning the Baptism of Sacred Scripture, and of the Church of Rome, as Opposed to one Another.

In this disputation, the dissension and manifold defection of the apostate Roman Church, concerning baptism in its causes, effects, subjects, and adjuncts, beginning the contrast from the causes, we shall display even to the glory of divine truth, and we shall set forth the confutation and flight of the Roman apostasy, to be exposed by public dissertation.

Thesis 1: The FIRST way in which they are opposed, is in their *efficient ministerial*<sup>1</sup> cause. For according to *Sacred Scripture*, [baptism] is given to them who are called to the ministry of the church and to no other: because the administration of baptism pertains to one part of that office (Matt. 28:19; with Eph. 4:11–12).

Thesis 2: By contrast, the *apostate Roman Church* teaches, that it is possible to baptize infants or catechumens, who are in peril of life, in the absence of a priest; whether by a woman,<sup>2</sup> or by a man; by an infidel, or by a believer.<sup>3</sup> Concerning which matter, these are the appropriate pronouncements of Bellarmine,

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1. *Opera Theologica Omini, Maximum Partem Posthuma: Suprema Authoris, Voluntate a Discipulis Edita*, volume 1 (1644) 131–133; (1664) 2:105–107.

2. *Decreto. causa 30. q. 3. can. Super.*

3. Guido Manipuli Curatorum de Bap. cap. 4.

1. *ministra*

2. *Decreto. causa 30. q. 3. can. Super. Cf. Corpus Juris Canonici*, volume 1, ed. Justus Henning Böhmer, Aemilius Ludwig Richter, Emil Friedberg (1839) 950ff.

3. Guido Manipuli Curatorum de Bap. cap. 4. Cf. Guido de Monte Rochen or Guy de Montrocher (c. 1331), *Enchiridion sacerdotum: seu Manipulus Curatorum* (119+ editions; Beller, 1570) 14r–17r. This work was published more often than the Summa of Aquinas. It became obsolete with the publishing of Trent's Catechism in 1566.

*Laicis Buptizatis licere, in casu necessitatis, baptizare.*<sup>4</sup> Item, *Non Baptizatis in casu necessitatis, licere Baptismum dare, si sciant ritum.*<sup>5</sup> Idemque Thomas Aquinas docet.<sup>6</sup> Imo & Baptismum etiam per Iusum & oblectationem puerilem collatum esse verum Baptismum.<sup>7</sup> Idque exemplo pueri Athanasii (quod temerè olim nonnulli ratum habuerunt)<sup>8</sup> frustra fucare conatur.<sup>9</sup>

III. *Altera repugnantia, in materia existit duplex. Sacra enim Scriptura primùm aquam communem, in Baptismo adhibet* (Matt. 3:6; Acts 8:38): deinde *mundam* (Heb. 10:22): ut rei significatæ, seu purgationis, analogia (Ezek. 36:25; Eph. 5:26), requirit.

IV. *Contra verò Ecclesia Romana apostatica, in utroque ad-versatur. Primùm quippe, non aqua communi, sed exorcismo aquæ, ad Satanam (quem ei inesse, falsò credit) expellendum, variisque superstitionibus impuris, præparatâ.*<sup>10</sup>

V. Sic enim Durandus episcopus; *In benedictione Baptismi (inquit) sunt sex, quoniam sacerdos orat: aquam manu tangit: vocem mutat: cereus immergitur, & alii cerei illuminantur: insufflat sacerdos: & chrisma miscet. Primo ergo orat sacerdos Deum Patrem, ut per Iesum Christum imploret Spiritum, ut in*

“It is lawful for the baptized laity to baptize in necessary cases.”<sup>4</sup> Again, “It is lawful for those not baptized to administer<sup>5</sup> baptism in necessary cases, if they know the rite.”<sup>6</sup> Thomas Aquinas teaches the same thing.<sup>7</sup> Indeed, even baptism conferred through the playing and amusement of boys is true baptism.<sup>8</sup> And that, after the example of the boy Athanasius (which some formerly rashly held to be authoritative)<sup>9</sup> he vainly attempts to disguise.<sup>10</sup>

Thesis 3: The SECOND way in which they are opposed, emerges in a twofold manner in regard to the *material* [of baptism]. For *Sacred Scripture* in baptism holds forth first common water (Matt. 3:6; Acts 8:38); then pure (Heb. 10:22);<sup>11</sup> as the analogy of the thing signified, or purification, requires (Ezek. 36:25; Eph. 5:26).

Thesis 4: By contrast, the *apostate Roman Church* is opposed in both. *First*, not with common water prepared, but with an exorcism of the waters, in order that Satan might be expelled (whom [Rome] falsely believes to be in it),<sup>12</sup> and also with various other impure superstitions.<sup>13</sup>

Thesis 5: For so it is with bishop Durandus. He says, “In the benediction of baptism there are six things that the priest prays:<sup>14</sup> he touches the water with his hand; he changes his voice; a wax candle (cereus) is immerged, and other wax candles (cerei) are lighted; the priest blows; and he mixes the chrism. First, therefore, the priest prays to God the Father, in order that through Jesus Christ he might implore the Spirit,

4. Tom. 2. De Baptis. l. 1. c. 7. Cf. Robert Bellarmine, “Nona Controversia Generalis, De Baptismo et Confirmatione, Duobus Libris Explicata,” *Opera Omnia*, Tomus III (Paris: Vives, 1870) 531.

5. dare

6. Cf. *Ibid.*, p. 531.

7. *Sum.* par. 3. q. 67. ar. 5.

8. Bellarmine, *ibid.*

9. Rufinus, Book 10, §15. *The Church History of Rufinus of Aquileia: Books 10 and 11*, trans. Philip R. Amidon (Oxford University Press, 1997) 27.

10. Tom. 2. de Sacra. l. 1. cap. 28. & de Poen. l. 1. cap. 13. Cf. Bellarmine, “Octava Controversia Generalis de Sacramentis in Genere Duobus Libris Explicata,” *Opera Omnia*, Tomus III (Vives, 1870), 417; “Undecima Controversia Generalis de Sacramento Poenitentiae Quatuor Libris Comprensa, Controversiarum de Poenitentia, Liber Primus,” Tomus IV (Vives, 1870) 476. This refers to a well-known incident in which as a boy, Athanasius baptized several of his friends. Bellarmine and others used this incident as evidence that it was lawful for non-ordained persons to administer baptism.

11. mundam

12. Quem ei inesse false credit

13. *Pastorale Romanum De Baptis.*, edit. Plant. P. 2. Cf. *Pastorale Romanum* (Antwerp: Plantiniana, 1607) 2.

14. I have added “because” to each of the six blessings since *quoniam* introduces the entire list.

4. Tom. 2. De Baptis. l. 1. c. 7.

5. *Ibidem.*

6. *Sum.* par. 3. q. 67. ar. 5.

7. Bell. t. 2. de Bap. l. 1. c. 7.

8. *Ruf. Hist.* l. 10. c. 14.

9. Tom. 2. de Sacra. l. 1. cap. 28. & de Poen. l. 1. cap. 13.

10. *Pastorale Romanum De Baptis.*, edit. Plant. P. 2.

fontes descendat:<sup>11</sup> & deinde ter tangit aquam. Primo dividens aquam, in modum crucis: per quam, ut præmissum est, Baptismus maximam efficaciam recipit, ut aqua Spiritu Sancto fœcundetur, & Spiritus immundus expellatur &c. Secundò, aquam manu tangit, ut eam, per invocationem sanctæ trinitatis, muniat, ne hostis, ab illa expulsus, redeundi habed potestatem &c.<sup>12</sup> Easque aquas, etiam purificandis mentibus efficaces,<sup>13</sup> tradit: Eaque omnia, ex liturgia publica, demonstrat.

VI. Deinde *Ecclesia Romana apostatica*, non solùm aqua munda, sed etiam, si ea desit, immunda licitum esse Baptizare, foedissimè tuetur. Sic enim post Thomam Aquinatem,<sup>14</sup> Cardinalis ait; *Omnem veram & naturalem aquam, quantumvis accidentaliter alteratam & mutatam, esse materiam idoneam, ad Batismum.*<sup>15</sup>

VII. Id quod clarius anno [1333] celebris Pontificius explicavit. Postquam enim aqua rosacea, aliisque artificialibus, baptizari posse negavit, hæc subjicit; *In lixivio tamen (si aqua non possit inveniri) posset fieri Baptismus: quum lixivium, nihil aliud sit, quàm aqua, colata per cineres. Et propter eandem rationem, dicunt aliqui Doctores, quod in urina, propter defectum aquæ, posset baptizari: quod non credo verum: quia urina, non est aqua, sed humor resolutus à cibis comestis: & idem dico de saliva. Sed nonne in jure carniū, posset fieri Baptismus: ubi alia aqua, non posset inveniri? &c. Si autem non sit tanta spissitudo; sed jusculum sit pingæ, credo quod tum, in illo, posset fieri Baptismus. Et idem dico de luto: scilicet, si aqua exprimat, ex illo, in illa aqua expressa, posset fieri Baptismus.*<sup>16</sup> Hæc ille: eademque de JURE CARNIUM,

that he might descend into the font;<sup>15</sup> and then he touches the water three times. First he divides the water in the fashion of a cross: through which, as it has already been said, baptism receives its maximum efficacy, so that the water might be fruitful by the Holy Spirit, and the unclean spirit expelled, etc.<sup>16</sup> Second, he touches the water with his hand, in order that through the invocation of the Holy Trinity, he might fortify it, lest the enemy, being expelled from it, might have power to return, etc.<sup>17</sup> The same water, he also tells us, is “efficacious for the purification of the mind.”<sup>18</sup> All of these same things are demonstrated out of their public liturgy.

Thesis 6: Next, *the apostate Roman Church* most detestably holds that it is legitimate to baptize, not only with pure water, but also, if it ceases to be available, with unclean water. For so following Thomas Aquinas,<sup>19</sup> the Cardinal<sup>20</sup> says, “All true and natural water, however much accidentally<sup>21</sup> altered and changed, is fitting material for baptism.”<sup>22</sup>

Thesis 7: This was explained more clearly by the celebrated Papiſt in the year 1333. For after he denies that by rose-water, and other artificial things, it is possible to be baptized, he adds these things: “Nevertheless it is possible to administer baptism in lixivium<sup>23</sup> (if it is not possible to find water), since lixivium is nothing other than water collected through ashes. And for the same reason, some of the Doctors teach that it is possible to baptize in urine on account of insufficient water. But I do not believe this theory because urine is not water, but a humor released from digested food, and I say the same thing about spirit. But is it not possible to be baptized in broths,<sup>24</sup> where it is not possible to find any other water? Etc. But if it be not a dense mass, but it be a fatty broth, I believe that then it is possible to be baptized. I say the same thing with regard to mud,<sup>25</sup> that is, if the water be pressed out of that, in that expressed water it is possible to be baptized.”<sup>26</sup> Thomas Aquinas

11. Durand, *Rationali divinatorum officiorum*, l. 6. c. 82. Nu. 3.

12. Ibid. Nu. 5.

13. Ibid. Nu. 9.

14. *Sum. par.* 3. q. 66. ar. 4.

15. Bellar. t. 2. de Bap. l. 1. c. 2.

16. Guido Manip Curat. de Bap. c. 2.

15. Durand, *Rationali divinatorum officiorum*, l. 6. c. 82. Nu. 3. Cf. Guillaume Durand, *Rationale divinatorum officiorum* (Neapoli: J. Dura, 1859) 551.

16. Presumably, this is a proper name for Satan.

17. Ibid. Nu. 5. Cf. Durand, p. 552. Gomarus did not intend to cite all six blessings as Durandus described them.

18. Ibid. Nu. 9. Cf. Durand, p. 553.

19. *Sum. par.* 3. q. 66. ar. 4.

20. The citation is from Robert Bellarmine.

21. accidentaliter

22. Bellar. t. 2. de Bap. l. 1. c. 2. Cf. Opera, III (Vives, 1870) 515.

23. Lixivia is a solution that is made by leeching wood ashes with water.

24. in jure carniū

25. luto

26. Guido Manip Curat. de Bap. c. 2. *Manipulus Curatorum* (1570) 10v.

& aqua è LUTO expressa, Thomas Aquinas, asservit.<sup>17</sup> Hæc de secunda.

VIII. Tertia verò repugnantia, in Baptismi formula conspicitur. Sacra enim Scriptura, docet, in nomine Patris, Filii, & Spiritus Sancti, baptizandum (Matt. 28:19); neque aliud nomen (1 Cor. 1:3) aut additamentum probat: quia nullus alius est verus Deus, in quem credendum, cuique in Baptismo consecramur: neque statutis illius quicquam addendum aut detrahendum; sed omnia servanda (Matt. 15:9 & 13 & 28:29).

IX. Contra verò Ecclesiæ Romanæ apostaticæ, Papa Zacharias, etiam alio nomine adiuncto, Baptismum agnoscit:<sup>18</sup> ut etiam Guido tradit. Si autem (inquit) non intendat mutare formam Ecclesiæ, sed, ex quadam fatua devotione, addat aliquid, sic dicendo; Baptizo te, in nomine Patris, & Filii & Spiritus Sancti, & beata virginis: vel, beata virgo juvet te: vel aliquid simile, talis additio, non impedit Baptismum.<sup>19</sup> Et paulò post addit; Sicut narratur (in Decreto Diſt. 4. cap. Retulerunt nuntii) quòd quidam sacerdos, ignarus Latina linguæ, baptizabat sub ista forma; Baptizo te, in nomine patria, & filia & Spiritu Sancta: & dicit Papa, in decreto illo, quod verè baptizat.

X. Imo quàm horrenda blasphemia Durandi episcopi, qui ait; Baptismi autem forma, non vitatur, si quid in eo superflue ponitur: ut si dicatur; Baptizo te, in nomine Patris, & Filii, & Spiritus Sancti, & Diaboli: vel; 'Arma virumque cano:' & ego Baptizo te: &c. Si verò aliquid interponatur, ut si dicatur; Ego Baptizo te, & Deus est: in nomine Patris, & Filii &c: dicunt quidam non esse Baptizatum: alii verò contradicunt. Si autem verborum ordo formæ, mutetur: ut si dicit; baptizo te in nomine Filii, Patris, & Spiritus Sancti, dicunt non esse baptizatum: quia ordo verborum, de forma est.<sup>20</sup> At quis fœdam hanc deformitatem, non detestetur?

asserted the same things concerning Broths and concerning water expressed from mud."<sup>27</sup> So much for the second point.

Thesis 8: Now, the THIRD way in which they are opposed, is seen in the *formula of baptism*. For *Sacred Scripture* teaches, that in the name of the Father, the Son, and the Holy Spirit, we are to be baptized (Matt. 28:19); neither does it approve any other name (1 Cor. 1:3) or addition: because none other is the true God, in whom we must believe, and to whom in baptism we are consecrated. Neither are we to make any additions or subtractions to his statutes, but we are to keep them all (Matt. 25:9, 23; 28:20).

Thesis 9: But, on the other hand, Pope Zacharias of the *apostate Roman Church*<sup>28</sup> acknowledges baptism even with another name adjoined, as also Guido relates. "If anyone," he says, "not intending to change the form of the church, but, from whatever foolish devotion, adds something, by speaking in this way, 'I baptize you, in the name of the Father, and the Son, and the Holy Spirit, and the blessed virgin.' or, 'the blessed virgin help you.' or anything similar, such an addition does not impede baptism."<sup>29</sup> And a little later he adds, "Just as it is said (in *Decreto Diſt. 4 cap. Retulerunt nuntii*) that a certain priest, being ignorant of the Latin language, baptized under this form, 'I baptize you in the name of the fatherland (*patria*), and of the daughter (*filia*), and the Holy Spirit (*Spiritu Sancta*);"<sup>30</sup> and the Pope says in that decree he baptized truly.

Thesis 10: Indeed how great is the horrendous blasphemy of bishop Durandus who says, "The form of baptism is not vitiated, if what is superfluous is put into it, such as if it is said, 'I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, and of the Devil,' or, 'I sing of arms and a man,'<sup>31</sup> and I baptize you, etc.' But if anything is interposed, such as if it is said, 'I baptize you, and God is (Deus est): in the name of the Father, of the Son, and of the Holy Spirit,' some say that he has not been baptized, but others contradict this. But if the word order of the form is changed, such as saying, 'I baptize you in the name of the Son, and of the Father, and of the Holy Spirit,' then they say that they are not baptized, because the order of the words is deformed."<sup>32</sup> But who does not detest these ugly deformities?

27. *Sum.* par. 3. q. 66. ar. 4.

28. *Decret.* de consecr. diſt. 4. c. Retulerunt. Cf. *Corpus Juris Canonici*, volume 1, ed. Justus Henning Böhmer, Aemilius Ludwig Richter, Emil Friedberg (1839), c. 86, 1213.

29. Guido Manip. De Bapt. c. 3. Idem ait. Thomas Aquinas par. 3. q. 66. ar. 8. *Manipulus Curatorum* (1570) 13r; 13v.

30. This is the feminine form of "Holy Spirit." In each case, the priest had misspelled the Latin words, resulting in a radical shift in meaning.

31. This is from the first line of the *Aeneid*.

32. *Rational.* l. 6. de Bap. [c. 83] Nu. 29. Durand, *Rationale* (1859) 560.

17. *Sum.* par. 3. q. 66. ar. 4.

18. *Decret.* de consecr. diſt. 4. c. Retulerunt.

19. Guido Manip. De Bapt. c. 3. Idem ait. Thomas Aquinas par. 3. q. 66. ar. 8.

20. *Rational.* l. 6. de Bap. [c. 83] Nu. 29.

XI. *Quarta repugnantia*, in *fine Baptismi* consistit. *Sacra enim Scriptura* credentes in Christum, baptizandos docet (Mark 16:16; Acts 8:37): ut inchoata regenerationis (John 1:12, 13; 1 Peter 1:22, 23), & remissionis peccatorum ac iustitiæ, gratia (Matt. 9:2; Luke 7:48. Acts 10:43, 47; Rom. 3:22, 25) signetur, & fidei, per verbi ac signi objectum, excitatione (Rom. 10:17; 1 Peter 1:22, 23; 2:3), confirmetur. Quemadmodum Apostolica Sacramenti descriptio *Signum & sigillum iustitiæ fidei* (Rom. 4:11), declarat.

XII. *Contra* verò *Ecclesia Romana apostatica* finem Baptismi esse, regenerationis & iustificationis inchoationem ac perfectionem, statuit. Sicut ait Bellarminus; *Finis principalis secundum Catholicos, imo secundum Scripturas, est iustificare, & regenerare.*<sup>21</sup> Idque sequentibus clarius evadet.

XIII. *Quinta enim repugnantia in Baptismi effectis*, conspicua est. *Sacra enim Scriptura*, de credentium in Christum Baptismo docet, effectum illius esse, inchoatæ regenerationis, & gratiæ iustificationis, significationem, & confirmationem: ut propositus & probatus, Baptismi finis (cuius, ad amussim respondens, executio est) ostendit. Idem enim, quatenus hic intenditur, finis est: quatenus verò existit, effectum. Quocirca etiam Bellarminus, pro eodem (quum ait; *Effectum seu finis principalis Sacramenti*)<sup>22</sup> usurpat.

XIV. *Contra* verò *Ecclesia Romana apostatica*, regeneratio- nis ac iustificationis gratiam Baptismi opere, primùm inchoari ac simul perfici: sive, non solum peccata omnia remitti; sed etiam fidei, spei, charitatis, habitus infundi:<sup>23</sup> ut Concilium Tridentinum Sess. 14. c. 1. discernit; *Per Baptismum* (inquit) *Christum induentes, prorsus in eo efficitur nova creatura*. Et Sessione quinta; *Siquis* (inquit) *asserat, non tolli totum id, quod veram & propriam peccati rationem habet: sed dicit, illud tantum radi aut non imputari, anathema sit*. Unde etiam Bellarminus asserit; *Baptismo reipsa tolli omnia peccata: ita ut non solum non imputetur, sed nec sit, quod imputari possit, ad culpam.*<sup>24</sup>

Thesis 11: The FOURTH way in which they are opposed consists in the *end of baptism*. For *Sacred Scripture* teaches that those believing in Christ are to be baptized (Mark 16:16; Acts 8:37), so that the inchoate grace of regeneration<sup>33</sup> (John 1:12–13; 1 Pet. 1:22–23), and of remission of sins and of righteousness (Matt. 9:1; Luke 7:48; Acts 10:43, 47; Rom. 3:22, 25), might be signified, and confirmed by the stirring of faith through the object of the word and sign (Rom. 10:17; 1 Peter 1:22–23, 2:3). Just as the Apostolic description of the sacrament as *a sign and seal of the righteousness of faith* declares (Rom. 4:11).

Thesis 12: Contrary to this, the *apostate Roman Church* establishes that baptism is the beginning and perfection of regeneration and justification, as Bellarmine says, “The principle end [of baptism] according to Catholics, in fact according to Sacred Scripture, is justification and regeneration.”<sup>34</sup> And that in what follows he quite clearly avoids.

Thesis 13: The FIFTH way in which they are opposed is in the *effects of baptism*, which [point] is conspicuous. For *Sacred Scripture* teaches concerning those who believe in Christ, that the effect of baptism is the signifying and confirming of the beginning of regeneration and of the grace of justification; as the end of baptism, having been set forth and proven (of which this, corresponding precisely, is the execution) shows. For one and the same thing is the end, with respect to what is here intended, but the effect, with respect to what comes to pass. On this account Bellarmine takes them for the same thing (when he says “the effect or principal end of the sacrament”).<sup>35</sup>

Thesis 14: Contrary to this the *Apostate Roman Church* [teaches] that by the work of baptism the grace of regeneration and justification is first begun and at the same time perfected; or that not only are all sins remitted, but a habit of faith, hope, and love is infused.<sup>36</sup> As the Council of Trent session 14, c. 1 determined, “Through baptism,” it says, “putting on Christ, in Him we are made an entirely new creature.” And in the fifth session, “If anyone asserts that the whole of that which has the true and proper nature of sin is not taken away; but says that it is only rased, or not imputed; let him be anathema.”<sup>37</sup> From whence also Bellarmine asserts, “Baptism actually takes away all sin, in such a way that not only is it not imputed, but neither is it that it might be able to be imputed unto fault.”<sup>38</sup>

33. Early Reformed theology used “regeneration” to refer both to the new birth and to the subsequent and resultant process of sanctification. The beginning of regeneration refers here to the new birth.

34. Tom. 2. de Bap. l. 1. c. 1. Bellarmine, *Opera*, III (1870) 514.

35. Tom. 2. De Baptis. l. 1. c. 1. Bellarmine, *ibid*, 514.

36. Concil. Trident. Sess. 6. c. 7. Bellar. t. 3. de gratia. l. 1. c. 1. Cf. Philip Schaff, *The Creeds of Christendom*, vol. 2 (New York: Harper & Brothers, 1877) 95; Bellarmine, *Opera Omnia*, V (1870) 169–170.

37. Translation cited from thecounciloftrent.com. This translation matches closely Gomar’s Latin citation.

38. Tom. 2. c. 2. De Bap. l. 1. c. 13. *Opera*, III (1870) 553. Bellarmine is conflating justification and sanctification here in relation to baptism.

21. Tom. 2. de Bap. l. 1. c. 1.

22. Tom. 2. De Baptis. l. 1. c. 1.

23. Concil. Trident. Sess. 6. c. 7. Bellar. t. 3. de gratia. l. 1. c. 1.

24. Tom. 2. c. 2. De Bap. l. 1. c. 13.

XV. Deinde verò, & tertium Baptismo effectum *apostatica Romana Ecclesia* affingit: nempe proprii characteris, in anima Baptizati impressionem, Ut Concilium Trident. *Siquis* (inquit) *dixerit, in tribus Sacramentis, Baptismo scilicet, Confirmatione & Ordine, non imprimi characterem in anima (hoc est, signum quoddam spirituale, & indelebile, unde ea iterari non possint) anathema sit.*<sup>25</sup> Attamen Cardinalis Caietanus, liberè, de hoc caractere, asserit, eum ex Scriptura non haberi; sed ex Ecclesie auctoritate & non multum antiqua &c: *quod Innocentius tertius (extra de Bapt. cap. maiores causas) determinavit.*<sup>26</sup>

XVI. Neque Scriptura solum, hujusmodi characterem, non agnoscit; sed ne ipsi quidem assertores, quid certò sit, norunt: dum alii relationem rationis, alii qualitatem esse conjiciunt:<sup>27</sup> & ridicula obscuritate definientes, ignorantiam suam produnt. Bellarminus quidem quum ait; *Character Baptismatis est passiva potestas: facit enim hominem aptum, ad suscipienda omnia alia Sacramenta: & sine ipso, nulla aliorum Sacramentorum susceptio est rata.*<sup>28</sup> Nec scientius Cajetanus; *Character* (inquit) *Sacramentalis, est quædam spiritualis potestas, ad ea, quæ, sunt divini cultus.*<sup>29</sup> Nec etiam Thomas, quum ait; *character est quoddam signaculum, quo anima insignitur, ad suscipiendum, vel aliis tradendum ea, quæ sunt divini cultus.*<sup>30</sup>

XVII. *Sexta repugnantia*, in subjecto, seu Baptizandis, elucet. *Sacra enim Scriptura*, eos esse docet primùm adultos, credentes in Christum (Matt. 16:16; Acts 8:37) (ideoque Christo insitos,<sup>31</sup> regenitos,<sup>32</sup> ac justificatos per fidem & reconciliatos Deo<sup>33</sup>) deinde eorum infants (Acts 2:39): qui quoniam saltem ad externam Dei ecclesiam pertinent, *sancti* (1 Cor. 7:14) appellantur: & neutros, ob Baptismi absentiam, si pertinax contemptus absit, ullibi à salute excludit Mark 16:16; Luke 18:16, 17 & 23:43; John 3:15).

Thesis 15: Then the *Apostate Roman Church* assigns also a third effect to baptism, namely, an impression of its own stamp on the soul of the one baptized. As the Council of Trent says, “If anyone says that in three sacraments, namely baptism, confirmation, and ordination, there is not imprinted a stamp on the soul (that is, a certain sign, spiritual and indelible, whence they cannot be repeated), let him be anathema.”<sup>39</sup> Nevertheless, Cardinal Cajetan freely asserts concerning this stamp that it is not obtained from Sacred Scripture, but from the authority of the church, and that authority not of great antiquity, etc., “which Innocent III determined” (Extra,<sup>40</sup> *de bapt., cap. Maiores causas*).<sup>41</sup>

Thesis 16: Not only does Scripture not acknowledge such a stamp, but not even the assertors themselves know exactly what it is; while some conclude that it is relation of reason, others that it is a quality,<sup>42</sup> and defining it with ridiculous obscurity, they set forth their ignorance. Even Bellarmine, when he says concerning this, “The character of baptism is a passive power; for it makes a man fit to receive all of the other sacraments, and without it, no reception of the other sacrament is approved.”<sup>43</sup> Neither does Cajetan speak more knowledgeably, “The sacramental stamp is a certain spiritual power, unto those things, which pertain to divine worship.”<sup>44</sup> Neither does Thomas, when he says, “The stamp [of a sacrament] is a certain seal, by which the soul is sealed, to receive, or to deliver to others, those things which pertain to divine worship.”<sup>45</sup>

Thesis 17: The SIXTH thing in which they are opposed is in regard to their *subject*, or those who should be brought to baptism. For *Sacred Scripture* teaches it to belong first to adults believing in Christ (Matt. 16:16; Acts 8:37) (and therefore those who are incorporated into Christ, regenerate, and justified through faith and reconciled to God; Eph. 3:27; John 1:12; Acts 10:25 with 15:9; 1 Peter 1:22–23; Rom. 5:1) and then to their infants (Acts 2:39), who, since they pertain at least to the external [aspect] of the church of God, are called holy (1 Cor. 7:14). And neither [adults or infants] does it anywhere exclude from salvation on account of the absence of baptism, if obstinate contempt [of baptism] is absent (Matt. 16:16; Luke 18:16–17, 23–43; John 3:25).

25. Sess. 7. De Sacram. can. 9.

26. Ad *Summ.* Thomæ par. 3. q. 63. ar. 1.

27. Bel. t. 2. de Sacr. l. 2. c. 29 [sic 19].

28. Ibidem.

29. In *Sum.* Thomæ par. 3. q. 3 [sic qu. 63 obj. 3, art. 5].

30. *Sum.* par. 3. qu. 63. [obj.] 3. ar. 4.

31. Ephesians 3:17.

32. John 1:12; Acts 10:15 with 15:9; 1. Peter 1:22, 23.

33. Romans 5:1.

39. Sess. 7. De Sacram. can. 9. Schaff, *ibid.*, 121.

40. *Maiores Ecclesie Causas.* Cf. *Corpus Juris Canonici*, volume 2 (1839) 619.

41. Ad *Summ.* Thomæ par. 3. q. 63. ar. 1. Cf. Aquinas, *Opera Omnia*, vol. 12, “Tertia Pars Summæ Theologiæ Sancti Thomæ Aquinatis a Quæstione LX cum commentariis Cardinalis Caietani” (Rome: 1906) 31.

42. Bel. t. 2. de Sacr. l. 2. c. 29 [sic 19]. *Opera*, III (1870) 471.

43. Bellarmine, *Opera*, III (1870) 471.

44. In *Sum.* Thomæ par. 3. q. 3.

45. *Sum.* par. 3. qu. 63. 3. at. 4.

XVIII. *Contra verò, Romana Ecclesia apostatica*, baptizandos omnes, tam adultos quàm infantes, Christi, & regenerationis ac justificationis omnino expertes, tradit (ut ex iis, quæ de effectis diximus, constat) ideoque si, absque Baptismo, vel voto illius, aut Martyrio, moriantur; infantes quidem visionis Dei absentia, adultos verò, præterea cruciatibus æternis damnandos.<sup>34</sup> Imo etiam, antequam Baptizentur, à Satana inessos, & ut ille exeat, trina primum insufflatione ac mandato exitus: deinde exorcismo, trina crucis formatione ei inserta, expiandos.<sup>35</sup>

XIX. Deinde nondum etiam natos, sed in matris utero adhuc hærentes, si caput, vel manum, aut pedem, exerant, in vitæ periculo, esse Baptizandos (in *Pastorali Romano* p. 7. & in *Decreto*, de consecrat. diſt. 4. cap. *in maternis*) decernit.

XX. *Septima* denique de *Baptismo repugnantia in adjunctis ritibus*, consistit. *Sacra enim Scriptura*, simpliciter Baptismi materiam & formulam (Matt. 28:19), cum tinctione tantum, præscripsit: nec ullis ceremoniarum laciniis oneravit.

XXI. *Contra verò, Apostatica Romana Ecclesia*, hac simplicitate sprete, superstitiosis atque impuris ceremoniis, Baptismum conspurcat. Cujus rei specimen est, quod ante Baptismum, & ante baptizandi exorcismum, *salis modicum ori infantis indendo dicunt*; N. *accipe sal sapientiæ, ut propitetur tibi Dominus in vitam æternam. Amen.*<sup>36</sup> Eumque salem antea, hac forma, incantant; *Exorcizo te creatura salis &c. ut in nomine sanctæ Trinitatis, efficiaris salutare Sacramentum, ad effugiendum inimicum.*<sup>37</sup>

XXII. Quibus impiis ceremoniis accedit impurum sacrificuli sputum. Quibus in manum suam primum ejicit. sic deinde *utramque aurem baptizandi tangens, dicit Epheta, hoc est, adaperire: deinde nares tangit ac dicit, in odorem suavitatis. Tu autem effugare diabole. Appropinquabit enim judicium Dei. Ad dextram manum, imprimendo signum crucis, dicit Sacerdos; N. trado tibi signaculum domini nostri Iesu Christi, in manis tua dextra, ut te signes, & à te adversarium, ab omni parte,*

Thesis 18: Contrary to this, the *apostate Roman Church* teaches, that all are to be baptized, whether adults or infants, who are altogether lacking Christ, and regeneration and justification (as it is evident from those things which we said concerning the effects). Therefore, if without baptism, or [at least] the desire for it, or Martyrdom, they should die, infants are to be damned with the absence of the vision of God, but adults with eternal sufferings in addition.<sup>46</sup> Moreover, before they are baptized, they are occupied by Satan, and are to be cleansed, in order that Satan might be cast out, first by a triple insufflation and commanding him to exit, then by exorcism and a triple forming and placing of the cross upon him.<sup>47</sup>

Thesis 19: Then also those who are not yet born who are still being carried in the mother's womb, if head, or hand, or foot comes out in peril of life, it [Rome] decrees that they are to be baptized (in *Pastorali Romano* p. 7 et in *Decreto*, de consecrate. Diſt. 4 cap. *In maternis*).<sup>48</sup>

Thesis 20: Finally, the SEVENTH way in which they are opposed with regard to baptism is in their *adjunctive rites*. For *Sacred Scripture* prescribes a simple material and a formula of baptism (Matt. 28:19), with wetting only, neither was it borne down by any rags of ceremonies.<sup>49</sup>

Thesis 21: Contrary to this, the *Apostate Roman Church*, having scorned this simplicity, has defiled baptism with superstitious and impure ceremonies. Of which things a specimen is that before baptism and before the exorcism of the one to be baptized, "With the placement of a little bit of salt in the mouth of the infant they say, [child's name] receive the salt of wisdom, in order that God might rendered favorable to you unto eternal life. Amen."<sup>50</sup> And before this they say over this salt this formula: "I exercise you, creature of salt, etc., in order that in the name of the holy Trinity you might be made a salutary Sacrament, to put the enemy to flight."<sup>51</sup>

Thesis 22—To which ceremonies they add the impure spit of the priest. Who first ejects it into his hand. Then "he touches both ears of the one being baptized, saying Ephatha, that is be opened. Then he touches the nostrils and says, for a sweet aroma. You also flee, O Devil. The judgment of God is approaching." Making a sign of the cross on the right hand, the priest says, "[name of person] I give you the seal of our Lord Jesus Christ, in your right hand, in order that you might sign

34. Thom. par. 3. q. 68. ar. 2. & 3.

35. *Pastorale Romanum de Baptis.* p. 20. & 15.

36. *Pastorale Romanum* p. 13.

37. *Ibidem.* p. 12. & 15.

46. Thom. par. 3. q. 68. ar. 2. & 3.

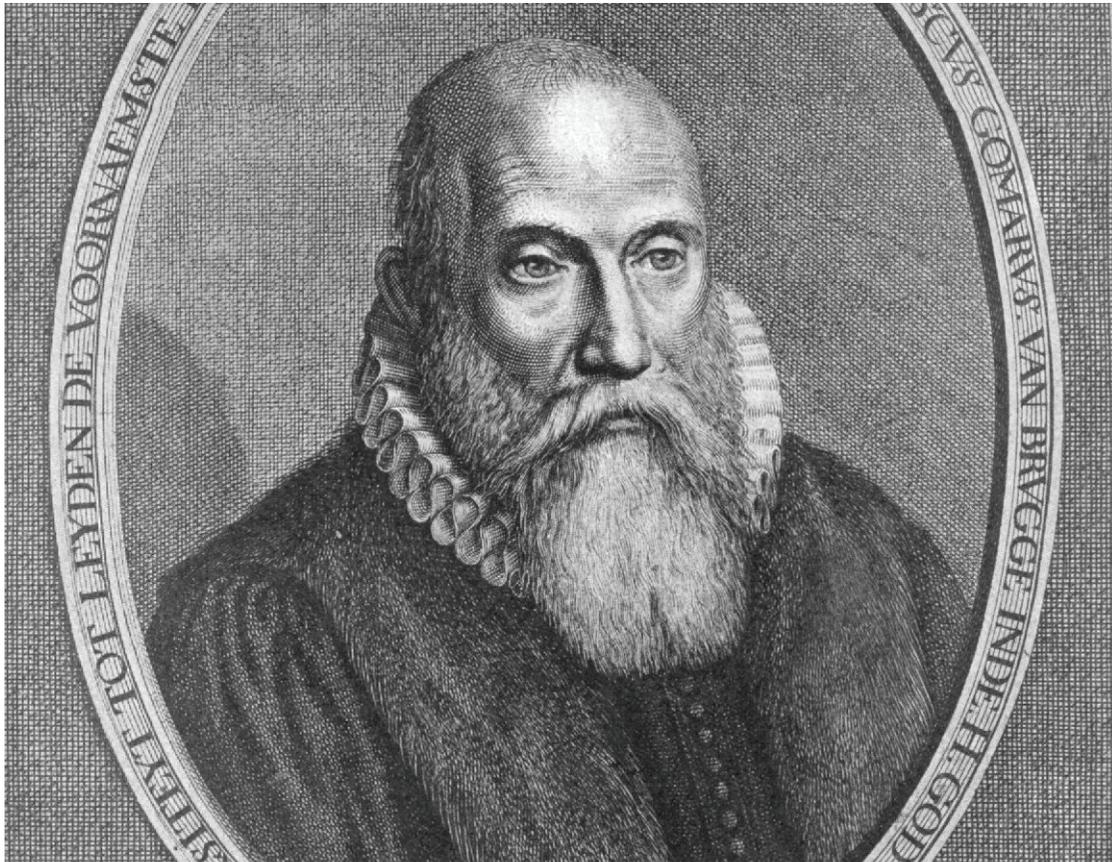
47. *Pastorale Romanum* (Antwerp: Plantiniana, 1607) 20, 15.

48. *Pastorale Romanum* (1607) 7; *Corpus Juris Canonici*, 1.1218.

49. Ceremoniarum laciniis

50. *Pastorale Romanum*, 13–14.

51. *Pastorale Romanum*, pp. 12. & 15. The quotation is from the bottom of page 24 in the edition consulted. The first part of the cited phrase pervades the entire section. Gomarus appears to be summarizing and conflating material in his citation.



Franciscus Gomarus (1563–1641)

repellas, & habeas vitam æternam, & vivas cum eo, in secula seculorum. Resp. Amen.<sup>38</sup>

XXIII. Denique similis superstitione sequitur, quum sacerdos oleo superstitione consecrato, cruce facta in pectore infantis, dicit; *Ego te, oleo salutis, linio* (& simili modo, eodem oleo inter scapulas inungens, dicit) *In Christo Iesu domino, ut habeas vitam æternam*,<sup>39</sup> Sed impiarum ac fœdarum superstitionum, quibus adjunctis, Baptismus contaminatur, satis. Ex quibus omnibus merito concludimus; quum in *Baptismi causis, effectis, subjectis, adjunctis*, demonstrata sit, *Sacræ Scripturæ, & Romanæ Ecclesiæ repugnantia*: hanc non *Apostolicam*, & *Christianam*; sed *apostolicam*, & *Antichristianam*, non calumniam; sed verâ iustaque reprehensione, appellari.

#### COROLLARIA.

An Iohannis Baptismus à Christi Baptismo fuerit reverâ alius? Contra Pontificos, N.

yourself and in every way repell your adversaries from you, and that you might have eternal life, and live with him, forever and ever, Amen."<sup>52</sup>

Thesis 23: Then similar superstitions follow, in which the priest, with superstitiously consecrated oil, "making a cross on the chest of the infant, says, 'I anoint you with the oil of salvation (and in a similar way anointing with the same oil between the shoulders, he says) in Christ Jesus our Lord, in order that you might have eternal life.'<sup>53</sup> But of these impious and ugly superstitions, which additions contaminate baptism, enough has been said. All of these things warrant that we conclude that the baptism of *Sacred Scripture* and that of the *Roman Church* are opposed in causes, effects, subjects, and adjuncts. That this [baptism] is not called apostolic and Christian, but apostate and antichristian, not by false accusation, but by a true and just reproof.

Corollary: Whether [the baptism of] John the Baptist is truly another [baptism] from Christian baptism? Contrary to the Papists, [we answer], No.

38. *Pastorale*. p. 17. & 18.

39. *Ibid.* pag. 19.

52. *Pastorale Romanum*, pp. 17, 18.

53. *Pastorale Romanum*, p. 19.]