

## **2.5a Discussion: The Covenant Family, Children, and a Broadminded View of Baptism**

1. How might some people misconstrue the idea of the broadminded view of baptism?

They might take the label “the broadminded view” in a qualitative sense to mean something to this effect: “we are the broadminded ones; if you do not hold our view, you are narrow-minded.” It may sound arrogant to people who do not adopt the principles of BVB.

2. How can we state the real point more clearly, more descriptively (without the qualitative misunderstanding)?

We can drop the BVB terminology and simply describe the guts of the thing by talking about the principles of validity. We can change “The Broadminded View of Baptism” to “Three Principles of Validity.” This should remove the possibility (unintended) of taking the title in a qualitative (we are better than you are) way. The real issue is validity and the three principles that ground a view that accepts all views on the subjects of baptism as valid.

3. What do you mean when you say that validity per the three principles is two-sided (or double edged)?

It means that no matter which side of the fence you are on, you can accept what is on the other side without church discipline, keeping from membership, barring from communion, or sanctioning in any way.

4. Does this mean that the elders or church do not think their view (their side of the fence) is true, biblical, or regular? Does it mean the church has no conviction as to what is right?

No, the three principles apply precisely in cases where the church (the elders) believe in either infant baptism or believer baptism of children growing up in the church.

5. What is the relevance of the three principles of a valid baptism to the broader theme of the NT covenant people?

The recognition of validity to all practices of baptism (on timing or mode) allows the church to promote the unity of the people of God both within a local expression of the body of Christ and within the body of Christ throughout the world. We are one loaf (as represented in the communion sign of unity); we are one body as represented in the baptism sign of unity. We need to do our best to be what we are as we relate to our brothers and sisters in the Christian family at large. This is part of the good news of the NT gospel of the covenant; good news to not only proclaim, but also good news to live for the glory of Christ our new covenant Lord.