2.11 Christian Disagreements About Baptism: Infant and Believers Practice: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Give two theological reasons why Baptist and Pentecostal Christians argue for believers' baptism rather than infant baptism, in the context of the disagreement over who should be baptised.

(Total for Question 1 is 2 marks)

2 Explain two theological reasons Baptists and Pentecostals give for reserving baptism for believers who make a personal profession of faith, focusing on New Testament and discipleship arguments.

(Total for Question 2 is 4 marks)

3 Explain two pastoral reasons given by churches that practice infant baptism for why the practice is beneficial for families and the church community.

(Total for Question 3 is 4 marks)

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4 Explain two contrasting Christian interpretations of the evidence of household baptisms in Acts and other New Testament passages, and include a scriptural reference to support each interpretation.

(Total for Question 4 is 5 marks)

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5 Explain two reasons why proponents of believers' baptism appeal to Jesus's Great Commission and New Testament practice, and include a source of wisdom and authority in your answer.

(Total for Question 5 is 5 marks)

6 Evaluate the view that only those who can express personal faith should be baptised. In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to Christian arguments, and reach a justified conclusion.

(Total for Question 6 is 12 marks)

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Mark scheme · 2.11 Christian Disagreements About Baptism: Infant and Believers Practice: 30-minute Pack

Question 1

baptism should follow a personal profession of faith, showing the candidate has consciously chosen Christ, oe **B1**

it emphasises discipleship and obedience to Jesus's example and commands, often linked to adult commitment, oe **B1**

Answer: E.g. follows a personal profession of faith; emphasises discipleship and obedience to Jesus's example.

Question 2

point 1: baptism should follow a conscious decision to follow Jesus, because it publicly shows a person's faith, oe **B1**

development: proponents appeal to New Testament examples of adult confession followed by baptism, such as the Ethiopian eunuch (Acts 8), oe **B1**

point 2: baptism is linked to discipleship and symbolises a believer's death to sin and new life, which presupposes personal repentance, oe **B1**

development: full immersion is used by many as a clear sign of that death and resurrection motif, and as an act of obedience to Jesus's commission, oe **B1**

Answer: E.g. follows a conscious decision and public profession of faith, as seen in New Testament examples; linked to discipleship and symbolic dying and rising that presupposes repentance and faith.

Question 3

point 1: it integrates children into the life and care of the church community early, giving the family support and prayer from the congregation, oe **B1**

development: this can encourage the child's Christian upbringing and provide spiritual and practical support to parents, oe **B1**

point 2: it reassures parents that their child is included in the promises of the faith and under the church's pastoral care, oe **B1**

development: this can bring comfort and a sense of belonging, and allow the church to mark and support key stages as the child grows, oe **B1**

Answer: E.g. early integration into church life giving family and child support; reassurance to parents that their child is included in the church's care and promises.

Question 4

interpretation 1: some Christians argue Acts 16:15 and Acts 16:33 show whole households were baptised, supporting infant baptism as households may have included children, oe **B1**

development: Acts 16:15, 'she and her household were baptised', is used to argue continuity with covenant inclusion, oe **B1**

interpretation 2: other Christians argue household baptisms do not prove infants were baptised because the texts do not explicitly say children or infants were present, so these baptisms support believers' baptism when household members were believers, oe **B1**

development: Acts 16:33, where the jailer and his household were baptised after he believed, is read as showing faith preceded baptism, oe **B1**

for the 1-mark scriptural reference: each interpretation should be supported by a specific citation such as Acts 16:15 or Acts 16:33, with the reference explicitly named, oe **B1**

Answer: E.g. pro-infant view: Acts 16:15 'she and her household were baptised' suggests children included; pro-believers view: Acts 16:33 shows belief before baptism so household baptisms may indicate all who believed were baptised.

Question 5

reason 1: supporters refer to Matthew 28:19-20 as a command to make disciples and baptise those who have become disciples, implying a faith-first sequence, oe **B1**

development: Matthew 28:19, 'go and make disciples of all nations, baptising them', is used to argue discipleship and baptism follow conversion, oe **B1**

reason 2: supporters point to New Testament narratives of belief preceding baptism, for example the Ethiopian eunuch in Acts 8, as a pattern to follow, oe **B1**

development: Acts 8:36-38 shows the eunuch asking to be baptised after professing belief, cited as a model for believer baptism, oe **B1**

reference to a source of wisdom and authority is made accurately, by naming Matthew 28:19-20 or Acts 8:36-38, oe **B1**

Answer: E.g. Matthew 28:19-20 used to argue that discipleship and faith precede baptism; Acts 8:36-38 cited where belief is expressed before baptism, supporting believers' baptism.

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Question 6

Level 1 Basic statements about whether only those who can express personal faith should be baptised, with little or no development and minimal reference to Christian belief. **1-3**

Level 2 Some developed arguments on both sides, showing understanding of Christian reasons for believers' baptism and some counter-arguments, with limited use of scripture or tradition. **4-6**

Level 3 Clear and relevant arguments for and against the view, well supported by Christian teaching, New Testament examples and doctrinal reasons; some synthesis and a tentative conclusion. **7-9**

Level 4 A balanced, well-structured evaluation that gives detailed religious arguments on both sides, refers accurately to Christian sources of authority and practice, and reaches a justified and thoughtful conclusion. **10-12**

Indicative content:

- Arguments supporting the view: believers' baptism respects personal conscience and requires a conscious decision to follow Christ, reflecting the example in Acts such as the Ethiopian eunuch (Acts 8:36-38).
- Arguments supporting the view: it emphasises discipleship and obedience to Jesus's commission, and avoids baptising those without understanding, which some see as meaningless until faith is present.
- Arguments against the view: infant baptism reflects covenant theology, where children of believers are included in the community of faith as circumcision once included children, and Acts household passages are used to support this, oe.
- Arguments against the view: infant baptism is seen by Anglicans and Roman Catholics as a means of grace and a pastoral practice that brings families into the church's care, supporting lifelong nurture in the faith.
- Religious evidence: supporters of believers' baptism cite Matthew 28:19-20 and Acts narratives; supporters of infant baptism cite covenant continuity and household baptisms such as Acts 16:15 and Colossians 2:11-12 as a theological parallel to circumcision.
- Consideration of pastoral consequences: community inclusion, parental responsibility, the role of godparents, and the risk of excluding children if baptism were delayed until personal profession.
- A reasoned conclusion could weigh scripture, theology and pastoral outcomes, and might judge that either practice can be legitimate within differing theological frameworks, or that believers' baptism is preferable to ensure personal commitment, depending on the candidate's argued priorities.

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