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Discussions About Water Baptism in West and East

Sergiy Sannikov

SUMMARY

This article analyses the emergence of new liturgical thinking in the Baptist movement, especially in the Slavic Baptist churches, in the context of the worldwide liturgical renewal. The author points to British Baptist sacramentalism, to ‘A Manifesto for Baptist Communities’ in North America, criticising these movements, and then to the comparable discussion in the Slavic churches after the collapse of the

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Soviet Union. Particular emphasis is put on water baptism, as a test case showing different theological approaches to understanding God’s presence in the liturgy. The article considers the discussion on the understanding of baptism in the journal *Theological Reflections* and concludes that the question of what saves – faith, repentance or baptism – is incorrect because it does not take into account the integrity of the process of salvation shown in the Bible.

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RÉSUMÉ

L’auteur analyse les nouvelles conceptions liturgiques au sein de la mouvance baptiste, plus particulièrement dans les Églises baptistes slaves, et ce dans le contexte d’un renouveau liturgique mondial. Il fait état du sacramentalisme baptiste britannique, du « manifeste pour les communautés baptistes » en Amérique du nord, critique ces mouvements, puis considère les tendances comparables dans les Églises slaves suite à la chute de l’Union soviétique.

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Il considère en particulier le baptême d’eau comme un cas type permettant de mettre en lumière des approches théologiques diverses à propos de la présence de Dieu lors de la pratique liturgique. Il considère le traitement du baptême dans le journal intitulé *Theological Reflections* et conclut que la question de savoir si c’est la foi, la repentance ou le baptême qui sauve est inappropriée parce qu’elle ne prend pas en compte la globalité du processus de salut tel qu’il apparaît dans la Bible.

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ZUSAMMENFASSUNG

Der vorliegende Artikel analysiert ein neues liturgisches Denken, das unter den Baptisten Raum gewinnt, insbesondere in den slawischen Baptistengemeinden, und zwar im Rahmen der weltweiten liturgischen Erneuerungsbewegung. Der Autor verweist auf Sakramentalismus bei den britischen Baptisten sowie auf „Ein Manifest für Baptistische Gemeinden“ in Nordamerika und unterzieht diese Bewegungen einer kritischen Betrachtung. Dann wendet er sich einer ähnlichen

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Diskussion in den slawischen Kirchen und Gemeinden nach dem Zusammenbruch der Sowjetunion zu. Er legt einen besonderen Schwerpunkt auf die Wassertaufe als Testfall und zeigt unterschiedliche theologische Ansätze auf, die Gegenwart Gottes in der Liturgie zu begreifen. Der Artikel berücksichtigt die Diskussion über das Verständnis von Taufe in der Zeitschrift *Theological Reflections* und zieht die Schlussfolgerung, dass die Frage nach dem, was rettet – Glaube, Buße oder Taufe – unzutreffend ist, weil sie nicht den gesamten Erlösungsprozess wie in der Bibel aufgezeigt berücksichtigt.

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1. Liturgical and sacramental renewal

The liturgical renewal which started in Roman Catholicism at the end of the nineteenth century and in the Orthodox Churches in the beginning of the twentieth century affected almost all Protestant denominations by the middle of the last century. Charismatic and so-called 'unconventional' Baptist churches especially tended to experiment with various new forms of worship services. As the third millennium began, a new movement called the Emerging Church appeared in the Slavic world. It is characterised by daring innovations in the area of liturgy and spiritual life and it is not bound by denominational limitations.¹ This interest in liturgy is clearly visible not only in Christianity but in non-Christian groups as well.

Lieven Boeve, an expert in the area of religion, believes that if before the 1960s the main theological interest in Christianity concentrated on the area of ecclesiology, in the 1970s it shifted to Christology and in the 1980s to Trinitarian theology. So far in the third millennium, in his opinion, there is a surge of interest in sacramentalism and a renaissance of liturgical theology.²

Sacramental theology broadened the boundaries of the liturgical movement and drew attention to the question of the interconnection between the supernatural and the natural in the philosophical-theological discourse. However, the question of the presence of the transcendent in the immanent as well as the concrete forms of sacramental Presence in the world, in society, in personal life and in the space of the church remained understudied in theology in general and in evangelical theology in particular.

The need to think through the realisation of mediated Presence, the necessity to develop and build a methodology that is able to study these phenomena, and the relevance of studying the concrete liturgical forms of realisation of the mysterious Presence set an objective task for holistic research in the area of sacramental theology. Thus, the liturgical renewal became a motivating factor and context that requires rethinking our theologies of baptism. One can clearly see the necessity to eliminate fragmentation and subjective one-sidedness in the consideration of baptism and other liturgical acts, regardless of denominational affiliation. These acts need to come off the list of traditional subjects like liturgical studies, law and canonical law, and be placed in the broad and independent area of theology. This process

is especially relevant for evangelical theology in the Slavic countries, which has not yet formed the critical mass of research in the area of liturgical studies and dogmatics, and in which there are virtually no academic works on non-denominational sacramental theology.

Besides, the importance of the theological interpretation of the continuity between the transcendental and the immanent grows because of the spread of alternative, non-denominational religiosity in contemporary society. The meeting point between the material and the spiritual worlds has long ago gone beyond church boundaries, and contacts with the spiritual world most often bypass standard religious practices. In many areas extra-church sacramentality is conditioned by factors such as the unprecedented growth of individualism and personal freedom, and by disappointment in the project of Enlightenment and Modernism which tried to eliminate all mysteries and incomprehensibility in the area of epistemology. The development of non-denominational religiosity has been helped by the destruction of the totalitarian systems, free access to various kinds of information, and by the loss of trust in official church structures. Expanding contacts of the sacral and profane outside the church walls present a challenge for participating agents as well as for theologians, urging them to think through these processes and to build a holistic picture of the mysterious Presence in the visible universe. Perhaps this is the most powerful factor of the growing interest in the practical forms of liturgical studies, their theological explanation, and in the development of sacramental theology in the broadest sense of the word. Another factor of interest to sacramentalism is the post-charismatic movement of Emerging Churches which are actively experimenting with different liturgical forms and seeking new manifestations of the Spirit. Of course, a full study of the influence of liturgical renewal and other factors on the rise of sacramentalism requires a more in-depth study than can be offered here.³

2. Baptist liturgy and water baptism

Although Baptists generally reject ritualism, they actually have their own liturgy. In the worldwide Baptist movement, the process of liturgical renewal became particularly evident in the second half of the twentieth century. At that time the works of Walter B. Shurden, Curtis Freeman, and

especially the efforts of James Wm. McClendon, Jr., gave rise to a process of rethinking the identity of the Baptist movement in the area of liturgy. In 1997 there appeared in North America 'A Manifesto for Baptist Communities',⁴ subtitled 'Re-envisioning Baptist Identity', which was signed by six leading Baptist theologians. This document encouraged a balanced reconsideration of modern Baptist practices and doings while urging the preservation of *convictional genes*, i.e., the foundational, generally accepted and unshakably uniform 'genes' of the Baptist movement. This programmatic document pays particular attention to a theological reconsideration of water baptism and the Lord's Supper. The interest in the Baptist liturgy was also intensified by the movement of Baptist sacramentalism in England and by the work of the influential Baptist liturgist Neville Clark.⁵

The drive towards liturgical renewal in the Baptist movement did not diminish in the third millennium. A vivid example of this is the liturgical activity of Robert E. Webber. In a recent article on liturgy in Baptist churches, where rituals have almost always been rejected, some of his followers write:

If our goal is to worship the Triune God 'in spirit and in truth' (Jn 4:23-24) and 'with reverence and awe' (Heb 12:28), then Baptists can ascend the holy mountain of divine worship to peaks no lower than their more traditional counterparts, though undoubtedly by different paths.⁶

The Baptist churches in the former Soviet Union countries present a unique and, as Albert Wardin has shown,⁷ a rather original phenomenon. In the realms of the vast Russian Empire, the first baptist-minded groups appeared in the eighteenth century. Long before the first church associations which called themselves Baptists came into existence,⁸ some so-called sects held baptist principles and views. Among them, the Shtundists and the Malyovantsi in Ukraine, Molokan groups in the Caucasus, and other 'sectarian' congregations strongly emphasised their loyalty to the *Sola Scriptura* principle, insisted on the absolute independence and autonomy of the local church, rejected ritualism and ceremonialism, emphasised the importance of the priesthood of all believers, etc.

These groups, which acknowledged the necessity of the visible, material baptism, were known as Baptists in Russia since 1867, when the first church started in Tiflis (modern Tbilisi), and in

Ukraine since 1869, when the first churches were founded in the villages of Karlovka and Lyubomirka in the Ekaterinoslav province. Believers' baptism became the sign which singled out this religious group in the Orthodox environment, not only in a conceptual but also in a visible, material way, allowing it to identify itself as a part of the worldwide Baptist movement. In other words, a liturgical act became the Rubicon which made this group stand out as a real church association among the wider movements of religious free thought which were widespread in the nineteenth century.

Since then the Slavic Baptist movement has always emphasised the importance of not just the Word of God, but also of liturgical performance in its debates with the Molokans and the so-called 'dry Baptists' who regarded baptism and the Lord's Supper as purely spiritual experiences. On the other hand, Baptists have constantly defended their views in debates with the Orthodox who put a strong emphasis on rituals, in particular on the water baptism of babies and on the whole system of rituals in worship. As a result of these controversies, the Baptist liturgy developed mainly in its apologetic aspect, i.e. by primarily emphasising the procedural aspects of baptism and the Lord's Supper – such as the state of faith of the person baptised and taking part in Communion and the symbolism of the baptismal actions (the importance of full immersion) – or by actively criticising the views of other denominations. At the same time almost no attempt at indigenous theological reflection on baptism, as a part of the liturgy, took place.

A similar situation can be observed in the worldwide Baptist movement. As one of the first researchers of the theology of baptism, H. Wheeler Robinson, noted almost a hundred years ago:

A common fault of many addresses on baptism by Baptists is that they are too negative, that they are often more concerned with showing what New Testament baptism is not, rather than what it is.⁹

The book by Anthony Cross and Stanley Porter on the debates about water baptism¹⁰ states that from the eighteenth century to the middle of the nineteenth no serious theological studies on the meaning and content of baptism were written,¹¹ but that in the second half of the twentieth century the situation changed drastically.

In the Slavic Baptist tradition, there were no real debates on the doctrine of water baptism until the

1990s. However, from the very beginning of the Baptist movement in that part of the world there have been two theological groups which can be called the Westerners and the Nativists. Regarding water baptism, the Westerners repeated the formulas of the British Baptists of the Victorian era, who said that baptism is only a symbol of the accomplished salvation, while the Nativists treated this rite with more reverence. Thus, the formation of the doctrine that water baptism is merely a symbol was greatly influenced by V.G. Pavlov (1854–1924),¹² who was educated at the German Baptist seminary in Hamburg under the supervision of the well-known Baptist leader Johann Gerhard Oncken (1800–1883). Pavlov translated into Russian and published the famous sermon of Charles H. Spurgeon entitled *Baptismal Regeneration?* which refutes the idea that baptism plays any part in the process of salvation.

The other group, the Nativists, who deliberately left the Molokan context, deeply reflected on the necessity of water baptism and its meaning. For example, in his memoirs Vasily Vasilievich Ivanov-Klyshnikov, a famous leader of the Caucasian Baptist movement, describes the first steps of the movement: how he had to take a stand for the meaningfulness of the sacred act of baptism while debating with the Molokan elders who were known to reject this ritual firmly.¹³ On the other hand, he had to emphasise its secondary nature while debating with the Orthodox missionaries, stating that only those who believe should be baptised. The more sacramental understanding of the liturgical rites and their more symbolic understanding coexisted peacefully almost till the end of the twentieth century.

3. Debates about water baptism

In the former Soviet Union serious debates about the meaning of water baptism began in the 1990s when many brochures and books which contained popular explanations of the foundations of Baptist teaching appeared in the churches. These materials largely represented the American tradition, which leaned towards fundamentalism. At the same time the number of seminary and college graduates who knew good English increased considerably. As a result, they could study the literature which reflected both the views of Baptist sacramentalists and the beliefs of their opponents. Thus, young Slavic scholars had access to books of Baptist theologians such as *Baptism in the New*

Testament by George Beasley-Murray, *An Approach to the Theology of the Sacraments* by Neville Clark, *Christian Baptism* edited by Alec Gilmore, *The Biblical Doctrine of Initiation* by Reginald White and others.¹⁴ These thinkers had begun to restore the traditional Baptist understanding of water baptism as an intrinsic part of a broad process of salvation and, thus, they became the forerunners of Baptist sacramentalism.

By the end of the twentieth century and in the beginning of the twenty-first, there was a strong interest in the theology of water baptism, which for a while was prominent in Eastern Europe as well, and thorough and serious research on the topic appeared. Influential British scholars such as Paul Fiddes, Brian Haymes, Neville Clark, Christopher Ellis, Richard Kidd and Anthony Cross facilitated the renewed interest in, and a deeper and more stable development of, the theology of baptism. One should especially acknowledge the works of Anthony Cross on this topic. Not only did Cross publish many articles and books about baptism himself, he also edited the two volumes which appeared under the title *Baptist Sacramentalism*.¹⁵ The books and articles of Paul Fiddes should also be noted.¹⁶ At the same time, in North America some Baptist likewise developed a deeper understanding of water baptism. Among them were Stanley Fowler in *More Than a Symbol*,¹⁷ Philip Thompson with *Re-Envisioning Baptist Identity*¹⁸ and Brandon Jones who represented the Reformed wing of the Southern Baptists.¹⁹ We should also mention the American Baptist theologians Clark Pinnock, Stanley Grenz, Steven Harmon and Curtis Freeman, who argue for the sacramentalist position on the theology of baptism. During the same period, the Slavic churches saw many critical works which advocated the Zwinglian tradition of understanding baptism.

Especially in North America, whose missionaries actively spread their views in the Slavic countries, the new, sacramental understanding of baptism brought about many debates.²⁰ Lloyd Harsch, a professor at the New Orleans Baptist Theological Seminary, analysed the Baptist confessions of faith of the last four centuries and came to a conclusion which was the opposite of the conclusion of Stanley Fowler from Toronto, who had also studied the same confessions carefully. Lloyd Harsh states the following:

It seems clear that from their infancy, Baptists have been non-sacramental in their under-

standing of baptism. Their confessions of faith intentionally distance themselves from the prevailing sacramental view. Early doctrinal writings are consistent with this stance.²¹

At the same time, Fowler, who had written a dissertation on the history of Baptist sacramentalism,²² claims that early confessions of faith which were formulated before the Victorian era in Great Britain, the cradle of the Baptists, clearly point to the sacramental understanding of water baptism.

4. Sacramentalism and anti-sacramentalism in Slavic countries

As a case study which shows the different approaches to the understanding of the essence of water baptism in the Slavic context, one can cite the discussion which started after the publication of an article on baptism in the journal *Theological Reflections: Euro-Asian Journal of Theology*.²³ In 2006 the editors of this journal received an article entitled 'On Several Peculiarities of the Understanding of Baptism in the Russian Baptist Church', written by Constantine Prokhorov. The article gave clear evidence of the sacramental understanding of baptism in the Slavic brotherhood of Evangelical Christian Baptists, citing the biblical passages interpreted by influential leaders of this movement who had published their works in the last fifteen to twenty years. The article analysed the ontological meaning of water baptism from a biblical perspective. In his conclusions the author pointed out that 'the fullness of salvation is found in repentance and baptism, not in repentance only (and not in baptism only).'²⁴ Moreover, after studying the practice of water baptism, hymnology and the oral tradition regarding this religious act, the author drew the definite conclusion that those who receive this ritual perceive it as 'a sacrament and the one doubtlessly connected with "salvation and the gift of eternal life."²⁵ Prokhorov also argued for a close connection between water baptism and baptism in the Holy Spirit, seeing this as the normal course of the salvation process which, however, does not oblige God to baptise by the Spirit the one who gets baptised in water.

The article was peer-reviewed anonymously and was accepted, so it was to be published in issue 7 of the journal. However, one of the members of the supervisory board of the journal vetoed it, arguing that it was not in line with the confession of faith of the Euro-Asian Accrediting Association

(EAAA), the publisher of the journal. This confession was binding on the editors of the journal. In order to confirm or revoke the veto two meetings of the EAAA Council took place on October 27, 2006, and on June 27, 2007. It was decided that the article would be published in the theological discussions section of the journal, accompanied by material which offered the theological foundation of the anti-sacramental views on baptism. This material was written by Mark Saucy, a Russian-speaking missionary living in Ukraine. Both articles were indeed published in issue 8 of *Theological Reflections*.

In his article, entitled 'Baptism as a Test Case for the Nature and Limits of National Theology', Mark Saucy treated water baptism in the broader context of the development of national theology, pointing out the merit and possible errors of that process. Saucy started his analysis of water baptism in the Baptist understanding with the statement that 'Baptism even in the presence of faith does not mark the moment of salvation, regeneration, or reception of the Holy Spirit.'²⁶ Then he provided an exegetical study of the biblical passages on the salvific role of baptism, showing the priority of faith over baptism. He agreed that baptism was not an empty symbol, but at the same time he rejected the connection of the material acts (rituality) with the spiritual processes to which the former point. He wrote that 'baptism cannot by this be reduced to an empty symbol, but neither is it appropriate to make it bear the weight of marking the effective point of salvation.'²⁷ It is interesting to note that in the last part of his article, Saucy draws conclusions which are very close to Prokhorov's sacramentalist approach, as he argues that '... the uniform pattern in the apostolic church [was] not to separate baptism from the moment of belief ... In the early church baptism was truly an initiatory rite.'²⁸ Then he explains that the later tradition artificially broke this process into several parts. In his article Prokhorov also insists on a holistic approach to baptism.

These journal articles led to passionate debates on the topic among the leading persons in Slavic theological education. In 2006 and 2007, the faculties of the two leading Ukrainian seminaries (Kiev and Odessa) discussed the issues of water baptism among themselves. The leaders of the Ukrainian Baptist Union were also involved in these discussions, which clearly showed the presence of the two rather steady trends in Slavic Baptist theology – one sacramental and the other anti-sacra-

mental in nature. Analysing the traditional Baptist sources, especially the ones written at a popular level and looking at water baptism from different perspectives, one can easily notice that the majority of the authors who wrote on the topic are mainly concerned to show that baptism in itself does not save. In his book *Basic Baptist Beliefs*, which was translated into Russian and became popular among the Baptist churches in the former Soviet Union, Harold Rawlings writes: 'Baptism is an outer *manifestation* or a *symbol* of salvation; it neither saves nor even conduces salvation (1 Pet 3:21; 1 Cor 1:17).'²⁹ It is interesting to note that the author argues on the basis of 1 Peter 3:21, according to which baptism 'saves by the resurrection of Jesus Christ'. This is an example of looking at the New Testament text through one's denominational glasses.

5. Incorrect question

The same thought, though in less categorical terms, is expressed in many official documents of Slavic Baptists. For example, *The Concise Catechism of the Russian Baptist Union* states in 3.9.2: 'Does water baptism give salvation? – Man receives salvation at the moment of repentance and water baptism testifies to the salvation already accomplished.'³⁰ Similar statements are clearly directed against the advocates of infant baptism. They defend the idea of believers' baptism in the discussion which tries to find an answer to the question of whether baptism saves. But the problem with this discussion is that the question itself is not formulated correctly. This is why the answers of both the pedobaptists and credobaptists sound narrow and unconvincing. Both try to find their arguments in the Holy Scriptures or the tradition in order to prove the salvific power of baptism or, vice versa, to reduce or reject its role in salvation. Both sides get their implacability from the same source, but in the heat of the discussion they do not ask themselves whether this question needs to be answered at all.

The question whether baptism saves or not is incorrect because it singles out baptism and separates it from the other components of the process of salvation. It would be the same to ask whether faith saves or whether repentance saves. The Bible and the Church state that only Christ saves. He is the Saviour and the other things are merely instruments which he uses. Separating one of the elements from the living fabric of the salvation which he accomplishes makes the picture of sal-

vation defective. It destroys its integrity and condemns theology to endless and futile discussions. The correct questions should be formulated: Is water baptism part of the process of salvation? Is it a component of salvation and of the mission of the Church? What does this component mean in the whole picture of the advancement of the Church and the Kingdom of God? Is baptism one of the integral elements of the spiritual journey of a Christian or can it be left out under certain circumstances? If the questions are formulated like this, it will be possible to find objective biblical and theological answers without getting into polemics and yet analysing various discourses and conflicting points of view.

Thus, in order to evaluate the phenomenon of water baptism properly, one needs to use a holistic approach which takes into account various perspectives and understandings of this religious act in the broad context of the salvation and formation of a Christian. Because of the traditional Baptist principle of hermeneutical freedom, various approaches and interpretations of water baptism have come up in the Slavic churches. Different congregations treat the theology of baptism differently, but in reality their views supplement each other, creating a wonderful holistic picture of this phenomenon. Therefore, the task of a holistic perception is not to critically study each image and to choose the only correct one, but to bring them together in a holistic picture.

6. Conclusion

We have briefly considered the worldwide liturgical renewal and we have seen that during the last decades a similar process has started in the Baptist movement. Liturgical discussions in Baptist churches in the West and in the East show different attitudes to liturgy, and in particular to important parts of it such as water baptism and the Lord's Supper. Many consider these rituals as non-essential elements, while others give them utmost importance.

It seems that the debate about what saves – repentance, water baptism or faith – is inappropriate because it asks the wrong question. A holistic view of salvation suggests that it be seen as a fact and at the same time as a way, which begins with hearing the Word of God and ends in the Kingdom of God. As George Beasley-Murray writes, 'The response to that good news was called for in terms of repentance, faith and baptism.'³¹ In other words,

salvation is a holistic phenomenon in which separate parts and components can be distinguished, but they cannot be uniquely positioned on a fixed time position. Studies on systematic theology try to place the components of salvation in a certain order and argue over this order. Some say that the Christian faith begins with repentance, followed by faith and baptism; others put God's secret decrees first, followed by faith and repentance. In historical churches the main place is occupied by baptism, and then there are faith and obedience. But the main idea of modern Baptist sacramentalism is not to decide on the order of the components of salvation, but to perceive it as a whole.

Of course, in practice there is always a sequence of events, but this is not rigidly fixed. Some, like the Samaritans (Acts 8:2-16), may receive baptism first, and then receive the Spirit; someone, like Cornelius (Acts 10:44-48), receive the Spirit first, and then baptism; someone can have only faith without baptism at all, like the criminal who was crucified with Christ (Luke 23:43). From the human perspective salvation is the experience of all the major components of this drama, and its integrity is not destroyed if one of the parts is missed as a result of objective circumstances. The fact of the encounter between God and the human being is important.

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Endnotes

- 1 For more on this topic see Roman Soloviy, *Fenomen Vynykajuchoji cerkvy u konteksti teologichnykh ta ekleziologichnykh transformacij u suchasnomu zakhidnomu protestantyzmi* [The Phenomenon of Emerging Church in the Context of Theological and Ecclesiological Transformations in Modern Western Protestantism] (Kyiv: Duch and Litera, 2016).
- 2 Lieven Boeve and Lambert Leijssen (eds), *Sacramental Presence in a Postmodern Context* (Leuven: Leuven University Press, Peeters, 2001) 4-5.
- 3 For more detail see Sergiy Sannikov, *Znaky Prysutstvyia. Vodnoe Kreshchenye* [Signs of Presence. Water Baptism] (Kyiv: Dukh and Litera, 2019).
- 4 James McClendon, Jr., and others, 'Re-Envisioning Baptist Identity: A Manifesto for Baptist Communities in North America' (1997), at http://www.baptistcenter.net/confessions/Re-envisioning_Baptist_Identity.pdf (accessed 01/03/2019).
- 5 A critical analysis of the Baptist sacramentalism movement can be found in the dissertation of Christopher Bryan Moody, *American Baptismal Sacramentalism?* (A Dissertation Presented to the Faculty of the School of Theology, Southwestern Baptist Theological Seminary, 2006).
- 6 R. Lucas Stamps and Matthew Y. Emerson, 'Liturgy for Low-Church Baptists', *Criswell Theological Review* 14.2 (2017) 72.
- 7 Albert Wardin, 'How Indigenous Was the Baptist Movement in the Russian Empire?', *Journal of European Baptist Studies* 9.2 (2009) 29-37.
- 8 Using the terminology of McClendon one could call many Molokan and Shtundist groups of the eighteenth century 'baptists' with a small 'b', although congregations called 'Baptist' appeared only in the second part of the nineteenth century. See James McClendon, Jr., *Ethics: Systematic Theology* Vol. 1 [Nashville: Abingdon, 2011] 34-35.
- 9 H. Wheeler Robinson, 'The Place of Baptism in Baptist Churches of To-Day', *Baptist Quarterly* 1.5 (1923) 209.
- 10 Stanley E. Porter and Anthony R. Cross, *Dimensions of Baptism: Biblical and Theological Studies* (London: Bloomsbury, 2002) 33-39; see also E.A. Payne, 'Baptism in recent discussion' in Alec Gilmore (ed.), *Christian Baptism: A fresh attempt to understand the rite in terms of Scripture, history and theology* (London: Lutterworth, 1959) 15-24; Donald Bridge and David Phipers, *The Water That Divides: The Baptism Debate* (Downers Grove: IVP, 1977).
- 11 This can also be seen in Cross' chronological bibliography. Until the middle of the twentieth century there are rarely any serious books on water baptism, but from the 1940s onwards one notes a true avalanche of books, articles and dissertations on the topic.
- 12 V.G. Pavlov also came from a Molokan background, but he accepted Baptist beliefs when he was young, and he was not rooted in the Molokan traditions. He was guided mostly by German Baptists.
- 13 Vasily Vasilevich Ivanov-Klyshnikov, *Izbrannye stat'i i propovedi* [Selected Articles and Sermons] (Sacramento: Grace Publishing International, 2017) 14-16.
- 14 George R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids: Eerdmans, 1973); Neville Clark, *An Approach to the Theology of the Sacraments* (London: SCM, 1956); Gilmore (ed.), *Christian Baptism*; Reginald Ernest Oscar White, *The Biblical Doctrine of Initiation: A theology of baptism and evangelism* (Grand Rapids: Eerdmans, 1960).

- 15 Anthony R. Cross and Philip E. Thompson (eds), *Baptist Sacramentalism* (Carlisle: Paternoster, 2003 / Eugene: Wipf and Stock, 2006); Anthony R. Cross and Philip E. Thompson, *Baptist Sacramentalism 2* (Milton Keynes: Paternoster, 2008 / Eugene: Wipf and Stock, 2009); Anthony R. Cross, *Recovering the Evangelical Sacrament: Baptisma Semper Reformandum* (Eugene: Wipf and Stock, 2012); Anthony R. Cross, *Baptism and the Baptists: Theology and Practice in Twentieth-Century Britain* (Eugene: Wipf and Stock, 2017).
- 16 Paul S. Fiddes, *Reflections on the Water: Understanding God and the World through the Baptism of Believers* (Oxford: Regent's Park College, 1996); Paul S. Fiddes, 'Baptism and the Process of Christian Initiation', *The Ecumenical Review* 54.1 (2002) 48-65; Paul S. Fiddes, *Tracks and Traces: Baptist Identity in Church and Theology* (Carlisle: Paternoster, 2003 / Eugene: Wipf and Stock, 2007).
- 17 Stanley K. Fowler, *More Than a Symbol: The British Baptist Recovery of Baptismal Sacramentalism* (Carlisle: Paternoster, 2002 / Eugene: Wipf and Stock, 2007); Stanley K. Fowler, *Rethinking Baptism: Some Baptist Reflections* (Eugene: Wipf and Stock, 2015).
- 18 Philip E. Thompson, 'Re-Envisioning Baptist Identity: Historical, Theological, and Liturgical Analysis', *Perspectives in Religious Studies* 27.3 (2000) 287-302.
- 19 Brandon C. Jones, *Waters of Promise: Finding Meaning in Believer Baptism* (Eugene: Wipf and Stock, 2012).
- 20 For example, see David H.J. Gay, *Baptist Sacramentalism: A Warning to Baptists* (Biggleswade: Brachus, 2011), for harsh criticism of the sacramental concept of baptism.
- 21 Lloyd Harsch, 'Were the First Baptists Sacramentalists?', *Journal for Baptist Theology and Ministry* 6.1 (2009) 40.
- 22 Stanley K. Fowler, *Baptism as a Sacrament in 20th-Century British Baptist Theology* (PhD thesis Wycliffe College and the University of Toronto, 1998), at <https://tspace.library.utoronto.ca/handle/1807/10548> (accessed 01/03/2019).
- 23 This is the only academic journal of evangelical theology in Eastern Europe, published by the Euro-Asian Accrediting Association. See <http://reflections.e-aaa.info> (accessed 01/03/2019).
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- 25 Prokhorov, 'Several Peculiarities', 81.
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