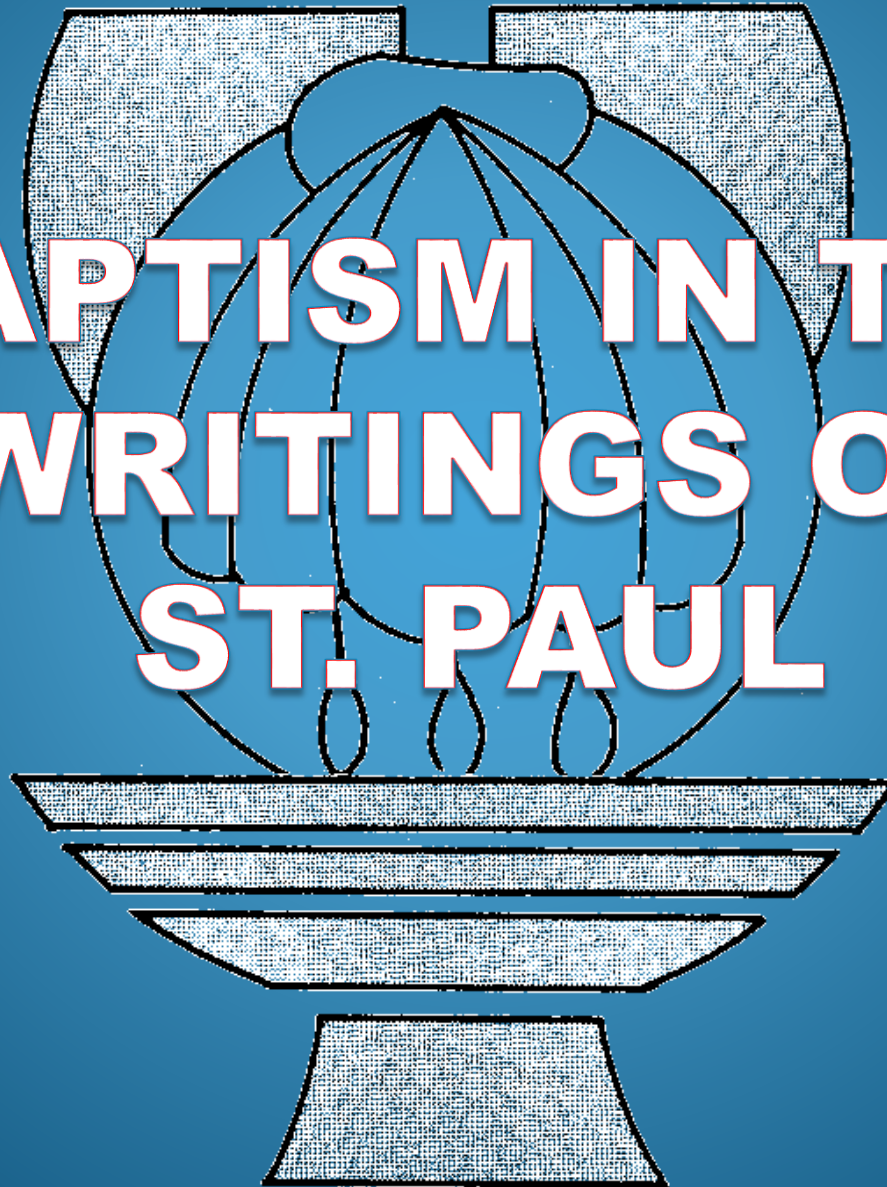


AN ADDENDUM

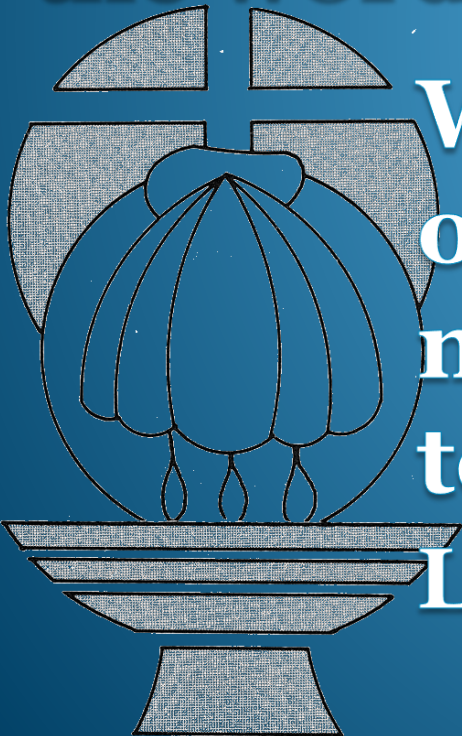
BAPTISM IN THE WRITINGS OF ST. PAUL



BACKGROUND

Many Christians understand the word, BAPTISM, as a “technical” term. So, let’s take a closer look at the word: “baptism” [βαπτίζω].

While this verb has a ritual or ceremonial sense, it was never seen as a technical term (e.g., St. Mark 7:4; St. Luke 11:38; 1 Cor. 10:1-4).



BACKGROUND

As we see in St. Luke 11:38, Baptism does not mean to immerse! Rather, it refers to washing of hands and feet prior to table fellowship (cf. St. John 13:4-11).

We also know from St. Mark 7:3-4 that the Jews washed many items ceremonially. This shows us rather early that immersion isn't an essential aspect of "Baptism."

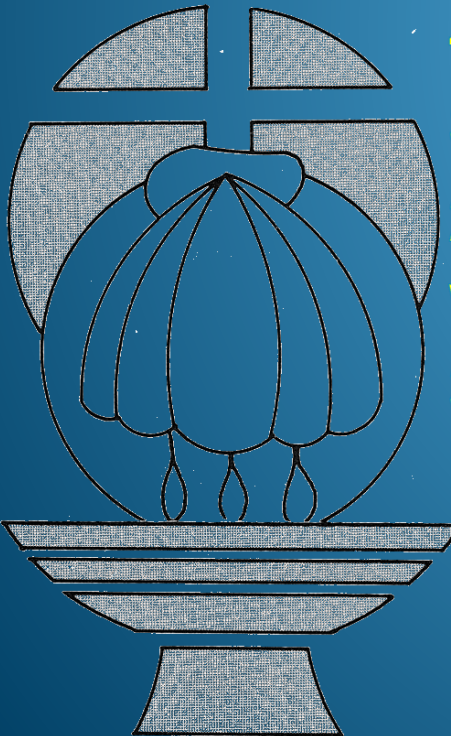


BACKGROUND

A Required Mode of Baptism?

An early Christian document called *Didache* (7:1-3) does NOT require immersion for this Sacrament!

1. Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into the name of the Father, and of the Son, and of the Holy Spirit, in living water.
2. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm (water).
3. But if thou hast neither, pour [water] thrice upon the head in the name of the Father, and of the Son, and of the Holy Spirit.



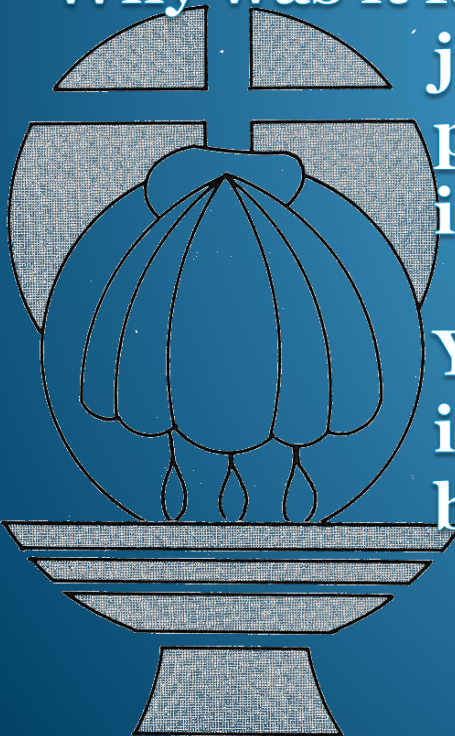
BACKGROUND

A Required Mode of Baptism?

Even so, it was a “favored” mode by the early church. However, it wasn’t a “legalistic” requirement, as you’ve just read!

Why was it favored? It has to do with what we have just studied in Romans 6 (3-4). The Greek preposition “into” [εἰς] provides a powerful image of burial “into” [His] death.

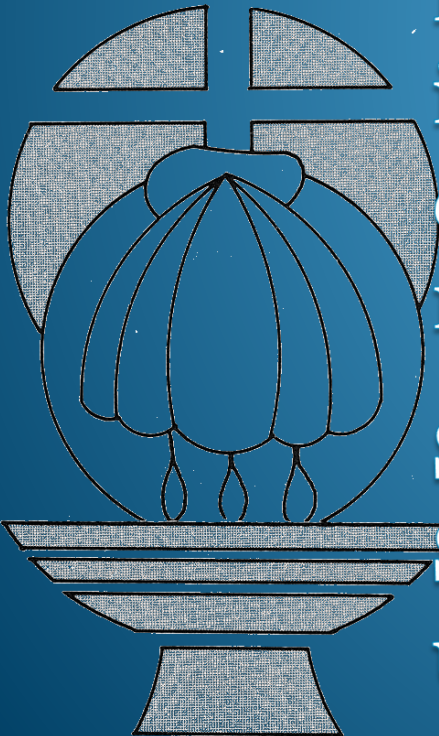
Your pastor will gladly baptize via immersion...without all the legalistic baggage!



BACKGROUND

As we continue our study of Romans, and hopefully St. Paul's other Epistles, we will see his emphasis that baptism unites a person with specific, historical events in the Life of Christ Jesus. That includes our Lord's "*once for all*" death, burial, and resurrection from Romans 6:10!

So, let's take a journey through St. Paul's other Epistles and his use of Baptism.

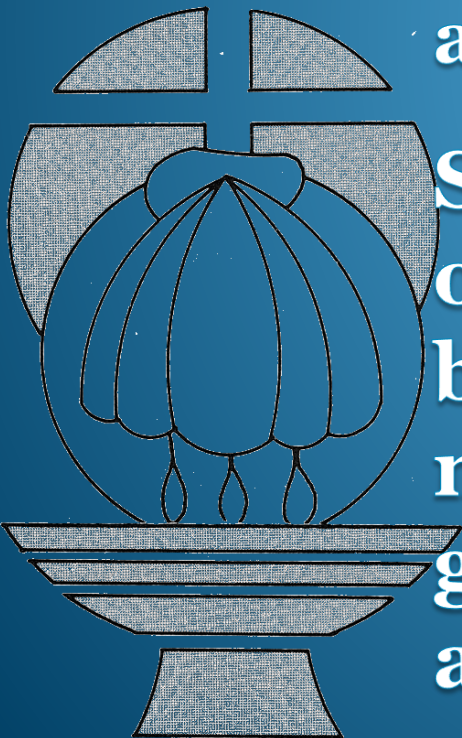


ONE BAPTISM

St. Paul actually discusses Baptism in a variety of ways. For instance:

- + He uses the verb βαπτίζω [baptizō];
- + And the nouns: βαπτισμός [baptismos] and βαπτισμα [baptisma].

St. Paul writes with such variety in order to show the fullness of the blessings of Baptism so that you might receive and understand the gift of Baptism in all of its gracious abundance!

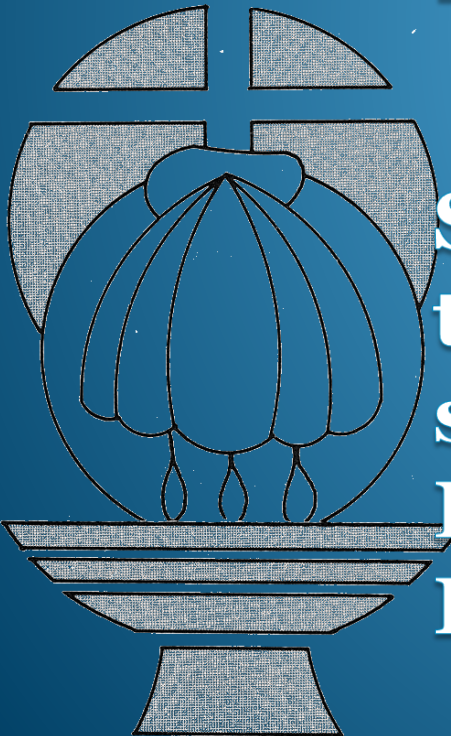


ONE BAPTISM

Let read Ephesians 5:26.

- + Paul uses a word that associated with the nouns: βαπτισμός [baptismos] and βαπτισμα [baptisma]: λουτρόν.
- + It's the act of “*washing away*” or “*cleansing*.”

St. Paul uses this word to describe the application of our Lord's sanctifying and purifying work to His Bride, The Church. The Baptismal reference is clear!



ONE BAPTISM

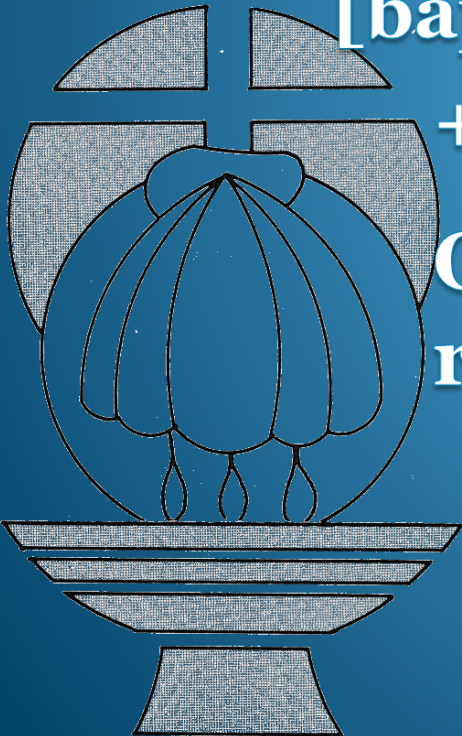
Let read 1 Corinthians 6:11.

+ Paul uses another related word that is also associated with the nouns:

βαπτισμός [baptismos] and βαπτισμα [baptisma]: ἀπολουω [apolouō].

+ To “hallow” or “sanctify.”

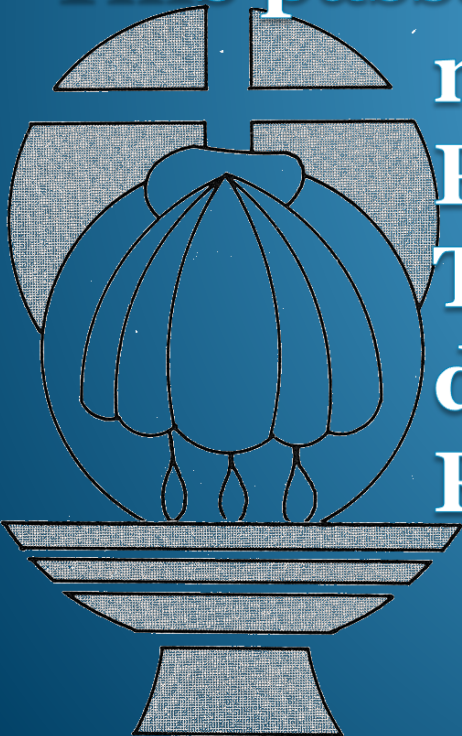
Once, again, the Baptismal reference is clear!



ONE BAPTISM

We now read Titus 3:5-6, which also speaks of Baptism without using the specific language!

This passage from Titus is very noteworthy, since it summarizes Paul's theology in Romans! Titus 3:5 is similar to the discussion of righteousness in Romans 1-4.



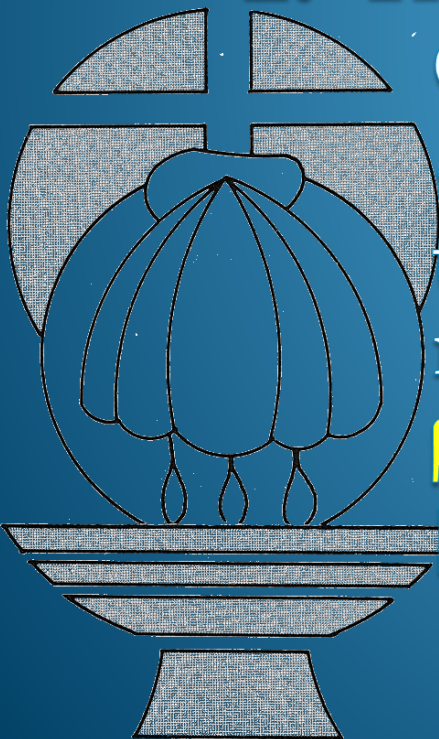
ONE BAPTISM

In two ways, St. Paul states that God bestows salvation through Holy Baptism!

1. The use of the clause, “*he saved us*” (cf. 1 Peter 3:21); and,
2. Through the application of Jesus Christ as “*our Savior.*”

+ Paul uses another related word that is also associated with the nouns: βαπτισμός [baptismos] and βαπτισμα [baptisma]: ἀνακαιώσεως [anakayōsayōs].

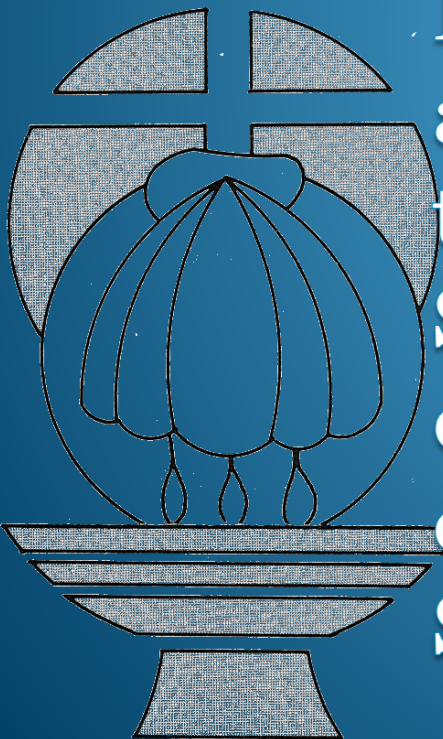
+ “renewal” [cf. Rom 6:4)



ONE BAPTISM

Then there is the image of new birth or “*rebirth*” as expressed in v.5, that is commonly used for Baptism elsewhere in the NT (e.g., John 3:3, 5; 1 Peter 1:3, 23).

In Titus 3:6, “*poured out*” alludes to water as it refers to the outpouring of the Holy Spirit, and recalls the outpouring of God’s love into our hearts through the Holy Spirit in Rom 5:5.



ONE BAPTISM

St. Paul does use the verb βαπτίζω, “to baptize,” eleven times and its cognate nouns βαπτισμός (Col 2:2) and βαπτισμα (Rom 6:4; Eph 4:5).

Finally, from 1 Cor 12:13, Paul links the work of the Holy Spirit in and through Baptism with incorporation into the Church. See also Gal 3:26-29 where Paul links those who were baptized into Christ Jesus belong to Him and are, consequently, connected to Abraham as his offspring; thus, they are heirs to the promise Abraham received and believed (cf. Rom 4:13-17).



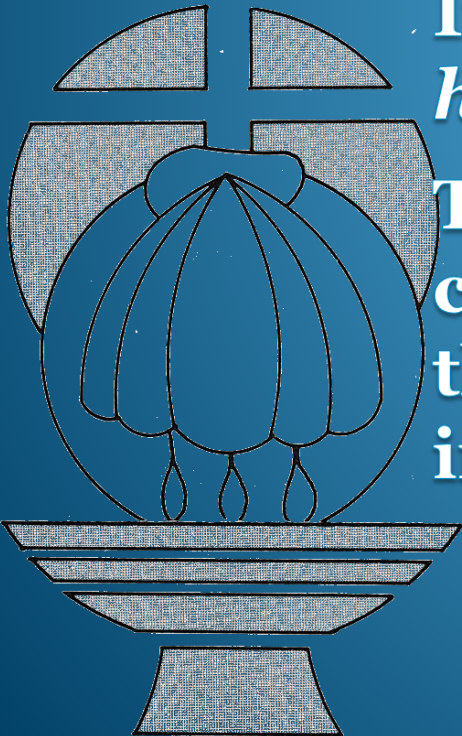
CIRCUMCISION & BAPTISM

The reference to Abraham in Gal 3:29, along with the incorporation language of Gal 3:27, now leads us to Col 2:11, 12.

As you have just read, Paul identifies Baptism as a Divine Action that is the “*circumcision of Christ.*”

It is equated with “*being buried with him in this Baptism (v.12).*”

This linking of Baptism with circumcision makes two very significant theological points, which are very important for you!

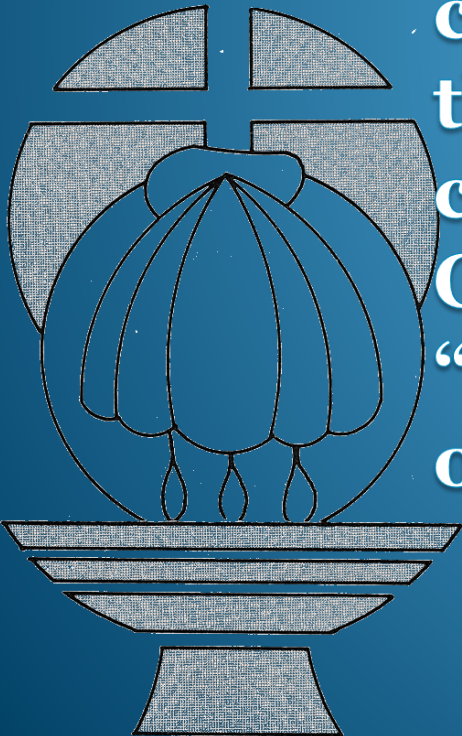


CIRCUMCISION & BAPTISM

Theological Point #1

This first point centers around the question of who should be baptized?

Let's remember that God instituted circumcision (Gen 17:23, 24). From that point, after Abraham's circumcision as an adult (**ouch!**), God commanded that Israel practice "infant circumcision," specifically, on the eighth day!



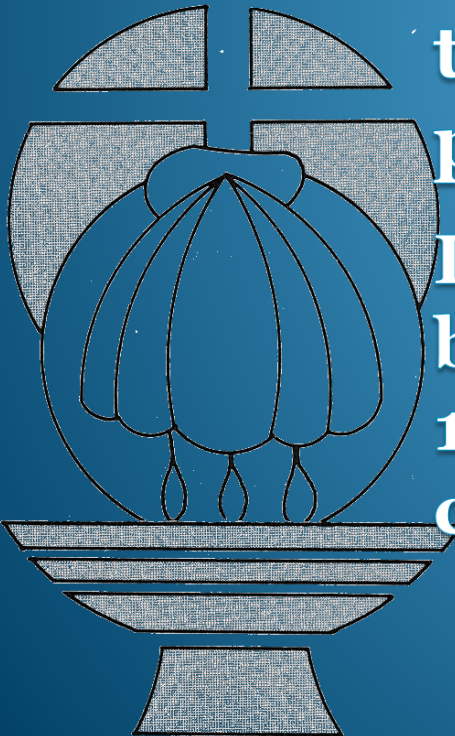
CIRCUMCISION & BAPTISM

Theological Point #1

Who should be Baptized?

Since St. Paul identifies Baptism as “*the circumcision of Christ*,” it is logical to assume that he also envisions the very same pattern should be followed!

In the NT, there are many adult baptisms recorded (Acts 2, 8, 9, 10, 16, 19; 1 Cor 1:14, 16). But what about children?



CIRCUMCISION & BAPTISM

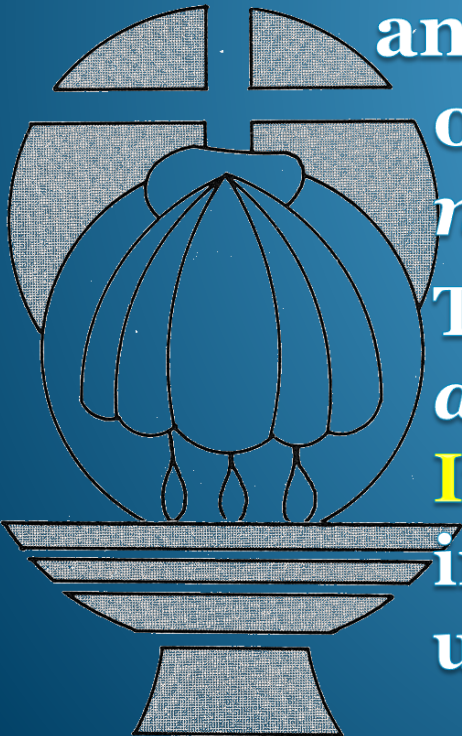
Theological Point #1

Who should be Baptized?

The plain texts about Baptism is to encompass everyone regardless of age, gender, ethnicity, and status! The greatest example is our Lord's command to baptize "*all nations*" (Mt. 28:19).

Then there's "*the promise is for you and for your children*" in Acts 2:38-39!

It's important: St. Peter was under inspiration of the Holy Spirit when he uttered this phrase!



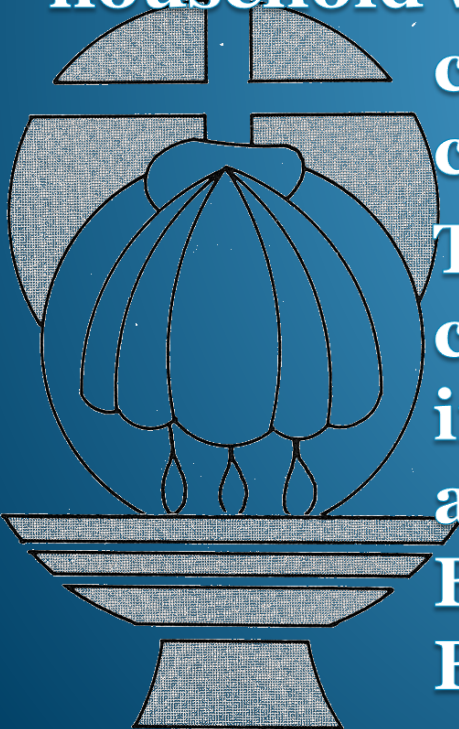
CIRCUMCISION & BAPTISM

Theological Point #1

Who should be Baptized?

St. Paul even states in 1 Cor. 1:16, that he baptized the entire household of Stephanas. Since a household would also comprise women and children, it stands to reason that children, even infants, were baptized!

Thus, as infants were brought into the community of God (Israel) in the OT; so infants are now able to receive a similar action of God on their behalf in Holy Baptism. As with circumcision, Holy Baptism is passively received!



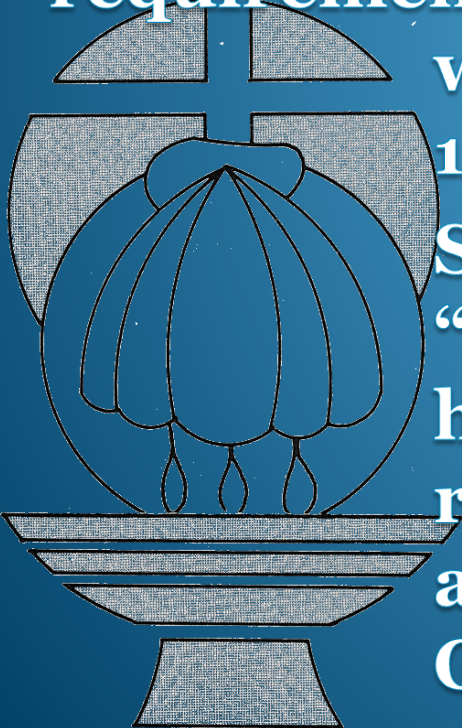
CIRCUMCISION & BAPTISM

Theological Point #2

A Seal of Righteousness of the Faith!

This point takes us back to Roman 4:11. Do you recall, circumcision was NOT the basis or, nor a requirement for, Abraham's righteousness. He was righteous through FAITH (Gen 15:6).

So Abraham received circumcision as a “sign” or “seal” of God's promise to him! Thus, neither Abraham's righteousness nor his circumcision was a matter of Abraham's works toward God (Rom 4:5)!



CIRCUMCISION & BAPTISM

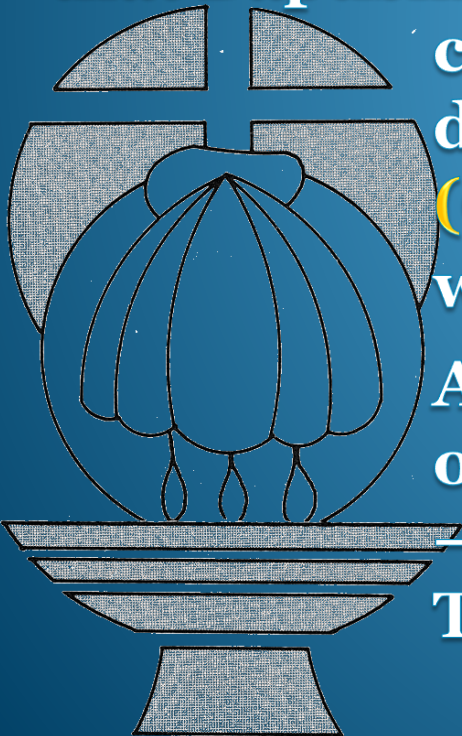
Theological Point #2

A Seal of Righteousness of the Faith!

As with Judaism's view that circumcision is a human work (cf. Rom 2:25-29); the contemporary teaching that Baptism somehow marks *our* dedication and

commitment *to* God is equally upside down! Both of these make a work of God (**Gospel**) a work of man (**law or legalism**), which condemns!

As with circumcision, one cannot baptize oneself...it's always received from another—by a Christian, therefore from God (the Trinitarian Formula)!



CONCLUSION

In many and various ways, St. Paul extols the manifold gifts of the one Baptism! Perhaps his most concise, profound expression comes from Eph 4. He urges us to keep the “*oneness/unity*” of the Spirit in peace (4:3; cf. 1 Cor 12:13), which the One Spirit bestowed upon us all in Holy Baptism into one body of Christ Jesus with the one common eschatological hope:

⁴There is one body and one Spirit, just as you were called in one hope of your calling; ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who is above all, and through all, and in you all.

